


中國人名大字典 (原冠：古今姓氏族譜)

A CHINESE BIOGRAPHICAL DICTIONARY

VOL. I BY HERBERT A. GILES, LL.D.



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

中國人名大字典

(原名：古今姓氏族譜)

A CHINESE

BIOGRAPHICAL DICTIONARY

Vol. I A-chiao To Liu Heng

by

HERBERT A. GILES, LL. D.

Professor of Chinese in the University of Cambridge
and late H. b. M. Consul at Ningpo, 1898

Sole Distributors

PARAGON BOOK GALLERY

Booksellers and Publishers

New York, N. Y.

U.S.A.

Ad
Universitatem Aberdonensem
Almam Matrem
Quae me alienum
Numero alumnorum
Inseruit
Hunc librum mitto

PREFACE

In 1874 the late Mr. MAYERS published a small collection of about 800 notices of Chinese statesmen, generals, writers, and others.

For many years his work held the field, until at length a feeling arose that something more comprehensive was wanted to meet the slow but sure development of Anglo-Chinese scholarship. Accordingly, in 1891 this dictionary was planned, and has since been carried out, in the hope that it may prove of use to all who are occupied with the language and literature of China, especially to the British Consular official.

Some such book of reference is indeed an absolute necessity to the student, confronted in every branch of the written language, including State papers, dispatches, public proclamations, the *Peking Gazette*, etc. etc., by oft-recurring allusions to the sayings and doings of the heroes and villains of the past. In this sense, names have been inserted of men whose only title to a biographical record rests perhaps upon one pointed remark or striking deed which has appealed to the imagination of their countrymen.

Many of these sayings and incidents, historical as well as mythological, are no doubt trivialities in themselves. Their usage however by the Chinese invests them, as regards the European, with an importance not their own. Western statesmen do not scorn references to POLYPHEMUS, to HORATIUS COCLES, nor even to the Hatter of *Alice in Wonderland*. In the same way a Chinese

statesman knows what happened to CHANG HSÜN (No. 64) and to Duke YANG of LU (No. 2397), and we who would follow his train of thought must know it too.

Notices of the more prominent living men have also been given, thus bringing the book down to the present day from a starting-point of forty centuries ago.

The surname and personal name, by which each man is formally known, have been transliterated according to the sounds of the Court dialect as now spoken at Peking and popularly called "Mandarin." These have been arranged so far as possible alphabetically, and are followed by the "T." (= 字 *tzü*) which stands for "style" or literary name adopted in youth for general use, and by the "H." (= 號 *hao*) which is a fancy name or sobriquet either given by a friend or taken by the individual himself. Of the latter there are several varieties, classed together for convenience' sake under one letter.

Most of the Emperors are inserted in a similar manner, with cross references under the "canonisation" and sometimes under the "year-title." Thus the first Emperor of the Ming dynasty is given under CHU YÜAN-CHANG, with cross references under T'AI TSU and HUNG WU. The Mongol Emperors appear under the names by which they are familiarly known to Europeans (*e. g.* KUBLAI KHAN); the Emperors of the present dynasty under their year-titles (*e. g.* K'ANG HSI).

The Chinese characters for such place-names (exclusive of Treaty Ports), dynasties, etc., as recur several times will be found in a table at the end of this Preface. At the end of the book there is a full alphabetical index of the literary and fancy names, coupled in some cases with the surnames, and of the canonisations. All such are frequently used in literature, and are often very troublesome to the foreign student. To these have been added a

few names which should have appeared in the body of the work.

Some of the phraseology employed is conventional. It is usual to speak in narrative (*e. g.*) of the Emperor WÊN TÎ, although TÎ means Emperor and *Wên* cannot properly be used of the monarch until after death. The term "Board" may be found applied to a department of State which existed long before the familiar Boards of more modern times, and so on.

As regards matter, certain difficulties have occurred in the course of compilation. Varying versions of the same story are not uncommon in Chinese authors; sometimes the same story is told of two different persons.

In conclusion, I have to thank Mr. E. H. FRASER of H. B. M. Consular Service for many valuable contributions; also Mr. C. H. BREWITT-TAYLOR of the Chinese Customs' Service for several notes on the warriors of the Three Kingdoms.

In Mr. F. DE STOPPELAAR (late E. J. Brill) of Leiden, I found a printer who was able to carry out the task of producing a lengthy Anglo-Chinese work with expedition and skill.

The toil of proof-reading was performed chiefly by the same practised "reader" (on my domestic establishment) to whom the typographical accuracy of my *Chinese-English Dictionary* was so largely due.

HERBERT A. GILES.

Cambridge: 27th January, 1898.

INDEX TO PROPER NAMES AND OTHER TERMS
FOR WHICH NO CHARACTERS ARE GIVEN.

Amursana 阿睦爾	Ch'ao 潮	Chien 建
撒納	Chên-ting 真定	Chien-an 建安
An-ch'êng 安城	Ch'ên 陳	Chien-wei 建爲
An-ch'ing „ 慶	Ch'ên-liu 陳留	Chien-yang 建陽
An-fêng „ 豐	Chêng 鄭	Ch'ien-t'ang 錢塘
An-l'ing „ 陵	Ch'êng 成	Chin 晉
An-lu „ 陸	Ch'êng-chi 成紀	Chin-chiang 晉江
An-ting „ 定	Ch'êng-tu 成都	Chin ^a 金
An-yang „ 陽	Chi 吉	Chin-ch'uan 金川
Anda 俺答	Chi-shui 吉水	Chin-hua 金華
	Chi-nan 濟南	Chin shih 進士
Baturu 巴圖魯	Chi-yiu 濟陰	Ch'in 秦
	Ch'i 齊	Ching 荆
Chang 漳	Ch'i-lin 麒麟	Ching-uan 荆南
Chang-p'u 漳浦	Chia 嘉	Ch'ing-ho 清河
Ch'ang-an 長安	Chia-hsing 嘉興	Chou (Dep ^t) 州
Ch'ang-ch'êng 長城	Chiang 江	Chou (Dyn.) 周
Ch'ang-chou 長洲	Chiang-hsia 江夏	Chü jen 舉人
Ch'ang-sha 長沙	Chiang-ling 江陵	Chü-lu 鉅鹿
Ch'ang-p'ing 昌平	Chiang-ning 江寧	Chung-tu 中都
Chao 趙	Chiang-tu 江都	
Chao Hsiang 昭襄	Chiang ^a 絳	Fan-yang 范陽

Fang-t'ou 枋頭
Fên 汾
Fêng-hsiang 鳳翔
Fêng-yang 鳳陽
Fêng-t'ien 奉天
Fu (*Prefecture*) 府
Fu-shun 撫順

Galdan 噶爾丹
Goutchlouc 屈出律

H. = 號 *hao* or "fancy name."

Han 漢
Han-yang 漢陽
Han^a 韓
Han-lin 翰林
Han-tan 邯鄲
Hêng 衡
Hêng-yang 衡陽
Ho 合
Ho-fei 合肥
Ho-chung 河中
Ho-hsi 河西
Ho-nei 河內
Ho-tung 河東
Hsia 夏
Hsiang 襄
Hsiang-ling 襄陵
Hsiang-yang 襄陽
Hsiang^a 湘

Hsiang-yin 湘陰
Hsiao lien 孝廉
Hsien 獻
Hsien-pi 鮮卑
Hsien-yang 咸陽
Hsin 新
Hsin-an 新安
Hsin-tu 新都
Hsin-yeh 新野
Hsing-yüan 興元
Hsiu ts'ai 秀才
Hsiung-nu 匈奴
Hsü 徐
Hsü^a 許
Hsüan 玄 or 元
Hsüan^a 宣
Hu-k'ou 湖口
Hua 華
Hua-yin 華陰
Hua-yüan 華原
Huai 淮
Huai-yin 淮陰
Huang 黃
Hui 惠
I 益
I-tu 益都
I-wu 義烏
Jao 饒
Jao-yang 饒陽

Jehangir 張格爾
Ju-nan 汝南
Jung-ch'êng 容城

K'ai-fêng 開封
Kan 甘
K'ao-ch'êng 考城
Kilin (see *Ch'i-lin*)
Kitan 契丹
Kuang-ling 廣陵
Kuei-chi 會稽
Kuei-yang 桂陽
Kuo 虢
K'un-shan 崑山

Lan-t'ien 藍田
Lang-yeh 琅琊
Lei 雷
Li 隸
Li-ch'êng 歷城
Liang 梁
Liang^a 涼
Liao 遼
Liao-hsi 遼西
Liao-tung 遼東
Lin 臨
Lin-an 臨安
Lin-chiung 臨邛
Lin-ch'uan 臨川
Lin-i 臨沂
Ling 靈

Ling-shou 靈壽

Liu 柳

Liu Sung 劉宋

Lo 洛

Lo-yang 洛陽

Lu (State) 魯

Lu 廬

Lu-ling 廬陵

Lung-mên 龍門

Miao-tzü 苗子

Min 閩

Ming 明

Mou-ling 茂陵

Mu 穆

Nan-an 南安

Nan-ch'ang 南昌

Nan-ch'êng 南城

Nan-hai 南海

Nan-yang 南陽

Nan-yo 南嶽

Nien fei 捻匪

Ning 寧

Nü-chên 女真

Pa-ling 巴陵

P'ei 沛

P'êng-ch'êng 彭城

Pien 汴

Pien-liang 汴梁

Ping 并

P'ing 平

P'ing-chiang 平江

P'ing-ling 平陵

P'ing-yang 平陽

P'ing-yü 平輿

P'ing-yüan 平原

Po 亳

Po-hai 渤海

P'u-ch'êng 浦城

Shan-yang 山陽

Shan-yin 山陰

Shang-yü 上虞

Shên 深

Shu 蜀

Shuo Wên 說文

So-fang 朔方

Soochow 蘇州

Su 肅

Sui 隋

Sung 宋

T. = 字 *tzü* or "style."

Ta-hsing 大興

Ta-li 大里

Ta-ming 大名

Ta-t'ung 大同

Tai 代

T'ai 泰 or 太

T'ai-ho 泰和

T'ai-p'ing 泰平

T'ai-yüan 泰原

T'ang 唐

Tao 道

Tao Tê Ching 道德

經

Tê-an 德安

Temple of Men of Merit

功臣廟

Temple of Patriots 昭

忠祠

Temple of Worthies

賢良祠

Têng 登

Ts'ao 曹

Ts'ê-wang Arabtan 策

(or 澤) 旺 (or 妄)

阿喇蒲 (or 布)

坦

Tso Chuan 左傳

Tu-ling 杜陵

Tun-huang 郭煌

Tung-hai 東海

Tung-p'ing 東平

Tung-yang 東陽

Turfan 吐蕃

Wan-nien 萬年

Wei 魏

Wei^a 衛

Wên-hsi 聞喜

Wu 吳

Wu-hsing 吳興

Wu-ch'ang 武昌

Wu-ch'êng 武城

Wu-chin 武進

Wu-k'ang 武康

Wu-ling 武陵

Wu-p'ing 武平

Wu-tu 武都

Wu-yang 武陽

Wu-hsi 無錫

Yai-shan 崖山

Yang 楊

Yang-hsia 楊夏

Yang-tsze 楊子

Yeh 鄴

Yellow Turbans 黃

巾

Yen 燕

Yen-an 延安

Yin 殷

Ying 潁

Ying-ch'uan 潁川

Yo 岳 or 嶽

Yü 豫

Yü-chang 豫章

Yüa 虞

Yü-yang 漁陽

Yü-yao 餘姚

Yüeh 越

Yün-yang 雲陽

Yung 雍

Yung-chia 永嘉

A.

[See also under O.]

A-chiao 阿嬌. 2nd cent. B.C. The name of one of the con- 1
sorts of the Emperor Wu Ti of the Han dynasty. When the
latter was a boy, his father, the Emperor Ching Ti, asked him if
he would like to be married. His aunt, the Princess 長 Ch'ang,
who happened to be present, pointed to her little daughter, A-chiao,
and enquired what he thought of her. "Ah," replied the boy, "if
I could get A-chiao, I would have a golden house to keep her in."

A-lao-wa-ting 阿老瓦丁. A Mahomedan, a native of Tur- 2
kestan. In 1271 Kublai Khan despatched envoys to obtain persons
skilled in the management of mangonels from his kinsman 阿不
哥王 A-pu-ko-wang. The latter sent A-lao-wa-ting and I-ssü-
ma-yin, together with their families, by post route to Hangchow,
where they began by building large mangonels which they erected
in front of the city gates. A-lao-wa-ting was subsequently attached
to the staff of the general Alihaya, with whom he crossed
the Yang-tsze, being present at the capture of many towns. He
died in 1312, loaded with honours, and was succeeded in his
dignities by his son 馬哈沙 Ma-ho-sha.

A-lu-t'ai 阿魯台 Died A.D. 1434. A chief of the Tartars, 3
who gave great trouble to the Emperor Yung Lo. In 1409 he set
up the heir of the Yüan dynasty at Bishbalik, and ignored the
Chinese demands for satisfaction for the murder of an Envoy in

the previous year. War followed, in which at first A-lu-t'ai was successful, owing to the rashness of the Chinese; but in the following year he was beaten and fled. In 1413, for promising help against the Oirads, he received the title of Prince 和寧 Ho-ning and sent a mission to China. Beaten by the Oirads, he presently sought refuge on the Chinese frontier; but so soon as his strength increased, he renewed his raids. The Emperor marched against him in 1422, 1423, and 1424, but A-lu-t'ai never risked a pitched battle. Ten years later he was surprised and slain by his old foes the Oirads, and his son submitted to China.

- 4 **Achakpa 阿速吉八**. A.D. 1320—1328. Son of Yesun Timur, whom he succeeded as seventh Emperor of the Yüan dynasty. He was proclaimed Emperor at Xanadu; whereupon 燕帖木兒 Yen Timur, his father's Minister, declared at Peking for the sons of Kaisun. Civil war ensued, and ended in the capture of Xanadu and the disappearance of Achakpa. Known in history as 幼主.

- 5 **Ai-hsing-a 慶星阿**. Died A.D. 1664. Grandson of Prince 楊古利 Yang-ku-li, head of the Kurka tribe, who won fame and title by his courage and energy in the wars of the Emperors T'ai Tsu and T'ai Tsung of the present dynasty. Coadjutor of Wu San-kuei in the invasion of Burmah, 1661—2, which resulted in the surrender of the Ming pretenders from Yünnan. Canonised as 敬康.

Ai Ti. See (Han) *Lü Hsin*; (Chin) *Ssü-ma P'ei*; (T'ang) *Li Chu*.

Ai Tsung. See *Wan-yen Shou-hsü*.

- 6 **Akuta 阿骨打**. A.D. 1069—1123. Son of 楊割 Yang-ko, a chieftain of the Chin^a Tartars under the Liao dynasty. The father was already preparing for revolt when he died, A.D. 1100. In 1114 Akuta threw off his allegiance, and his immediate success emboldened him to demand from the House of Liao recognition as first Emperor of the Chin^a dynasty. He also entered into

diplomatic relations with the House of Sung, and adopted the Chinese government system. Four years later the Liao Emperor fled (see *Yeh-lü Yen-hsi*), and Peking was taken. The family name was 完顏 Wan-yen, said to be a corruption of the Chinese 王 wang prince. Akutà changed his own name to 旻 Min. Canonised as 太祖.

Amôgha or **Amoghavadjra**. See *Pu K'ung*.

An-ch'i Shêng 安期生. A legendary being, said to inhabit 7 the Isles of the Blest. He appears to have been a magician, and possessed the power of rendering himself visible or invisible at pleasure. The First Emperor sent an expedition under Hsü Shih to find him, and so did the Emperor Wu Ti of the Han dynasty, at the instigation of Li Shao-chün.

An Chin-ts'ang 安金藏. Died A.D. 711. A native of Lo- 8 yang, who was employed in the Court of Sacrificial Worship under the Empress Wu Hou. When charges of treason were brought against the Heir Apparent, Li Tan, he loudly protested that the latter was innocent; and in token of good faith seized a knife and ripped up his own belly so that his bowels hung down to the ground. It was with difficulty that his life was saved; the Empress however was convinced of his loyalty, and Li Tan was left in peace. His name was subsequently carved upon M^{ts} T'ai and Hua, and he was canonised as 忠.

An Ch'ung-hui 安重誨. 10th cent. A.D. A faithful Minister 9 and counsellor of the Emperor Ming Tsung of the Later T'ang dynasty. He became the victim of political intrigue, and was put to death with his wife and two sons, regretting with his latest breath only that he had not been able to purge the empire of Li Ts'ung-ko. See *Ch'ien Liu*.

An-lo Kung-chu 安樂公主. Died A.D. 710. The Prin- 10 cess An-lo, a daughter of the Emperor Chung Tsung of the T'ang

dynasty, who with her sister, T'ai-p'ing Kung-chu, acquired under the weak rule of their father considerable political power. She was married in the first instance to a relative of the Empress Wu Hou, 武崇訓 Wu Ch'ung Hsün, who was shortly afterwards executed for treason. In 710 she married his brother, 武延秀 Wu Yen-hsiu, and joined her mother, the Empress 韋 Wei, in the conspiracy against her father, and his ultimate murder (see *Li Hsien*); for which she was put to death by the young Prince, her nephew, afterwards known as the Emperor Ming Huang.

- 11 **An Lu-shan 安祿山**. Died A.D. 757. A native of Luk-chak, of Turkic descent, whose original name was 康 K'ang. His mother was a witch, and prayed for a son on the 軋瑩 Ya-lao mountains, whence he is sometimes known as Ya-lao-shan. At his birth a halo was seen around the house, and the beasts of the field cried aloud. The authorities sent to have the child put to death, but he was successfully concealed by his mother. His father dying while he was still young, his mother married a man named An; whereupon he changed his surname, and took the name as above. He grew up to be a tall, heavily-built, clever fellow, and a good judge of character. He spoke the various frontier dialects well; a point which once saved his head when condemned to death for sheep-stealing. He began to be employed in repressing the raids of the Kitan Tartars, in which occupation he made quite a name for himself, and was at length brought to the capital by Li Lin-fu. The Emperor Ming Huang took a great fancy to him, and Yang Kuei-fei called him her adopted son, making him do obeisance to her first and to the Emperor afterwards, on the ground that such was the Turkic custom. Despatched upon an expedition against the Kitans, he was so successful that he was ennobled as Duke. Then, inflated with pride and ambition, he rebelled, and added to the general confusion which was surrounding the wretched Ming Huang,

who had been repeatedly warned of this new danger. He called himself the Emperor 雄武 Hsiung Wu of the Great Yen dynasty, and for a time carried everything before him. But he was assassinated by his own son 安慶緒 An Ch'ing-hsü, who feared that he was going to be deprived of the succession in favour of the offspring of a concubine; and within three years of the first rising, the son too had been taken prisoner and put to death by Shih Ssü-ming. Canonised by his adherents as 燕刺王.

An Ti. See (Han) 安帝; (Chin) 宋少帝.

Ao-pai 鰲拜. Died A.D. 1669. A Minister under the Emperor 12 Shun Chih. Ennobled as Duke and appointed one of four Regents during the minority of K'ang Hsi, he overawed his colleagues and established a species of tyranny. For opposing his wanton proposal to transfer the farms of officers of the Plain White Banner (that being the Banner of his enemy Su-k'o-sa-ha) to his own Bordered Yellow Banner, several statesmen of high rank were executed; and in one case he did not hesitate to forge a Decree of death. His crimes came to light in 1669, and he paid the penalty with his life.

Ayuli Palpata 愛育黎拔力八達. A.D. 1285—1320. 13 Younger brother of K'ai-sun, whom he succeeded in 1311, to the exclusion of the latter's own son, as fourth Emperor of the Yüan dynasty. Of excellent personal character, well-read in Confucianism and Buddhism, averse to field sports and to war, he laboured to improve the government, and readily removed abuses brought to his notice. However, the practice of confining the highest posts to Mongols of birth worked ill, and the people were ground down with exactions. He instituted regular triennial official examinations, and the first list of Mongol *chin shih* was published in 1315. In 1314 he forbade eunuchs to hold civil office, but broke the prohibition in the following year. Sumptuary laws were enacted for the

Chinese, and the game laws were relaxed. On Buddhist priests and ceremonies vast sums were expended, and in 1318 the Canon was written out in golden characters. Numerous calamities marked the reign, and local risings were not infrequent. Canonised as 仁宗.

B.

Bayan. See *Po-yen*.

- 14 **Bôdhidharma** 菩提達磨 *or* Ta-mo 達磨. Died A.D. ? 535. The last of the Western and the first of the Eastern Patriarchs of Buddhism. He was the third son of the King of 香至 Hsiaug-chih in Southern India. His name was given to him by his master, the Patriarch Pradjñātara, whom he served assiduously for forty years. In A.D. 520 (or according to some, 526) he came by sea to Canton, bringing with him the sacred bowl of the Patriarchate, and was received by the Governor with honour. Summoned to Nanking by the Emperor Wu Ti of the Liang dynasty, he offended that pious monarch by explaining that real merit lay not in works, but solely in purity and wisdom duly combined. He therefore retired to Lo-yang, crossing the swollen Yang-tsze on a bamboo twig or a reed. At Lo-yang he abode nine years in the 少林 Shao-lin Temple on the 嵩 Sung Hill, sitting in silent contemplation with his face to the wall, whence the populace styled him 壁觀 the Wall Gazer. The learned priest who succeeded him as Patriarch (see *Hui-k'o*) at length, by patient attendance through a snowy night, until by daybreak the snow had risen above his knees, induced him to give instruction. He wished to return to India, but died, his rivals having five times tried in vain to poison him, and was buried on the 熊耳 Bear's Ear Hill. Sung Yün having reported meeting him on the Onion Range, barefoot and holding in his hand a single sandal, his tomb was opened and in his coffin was found nothing but the other sandal,

which in 727 was stolen from the Shao-lin Temple and disappeared. Bôdhidharma taught that religion was not to be learnt from books, but that man should seek and find the Buddha in his own heart. To the people he is the powerful Arhan who crossed the Yang-tsze on a reed, a favourite subject in Chinese art.

C.

Chai Kung 翟公. 2nd cent. B.C. A native of 下邳 Hsia- 15 kwei in Shensi, who was a Magistrate under the Emperor Wên Ti of the Han dynasty. In his days of prosperity, his gates were thronged; yet when he was dismissed, a sparrow-trap might have been set in his court-yard. Upon his reinstatement in office, the friends would have returned; but he closed his doors to them, and posted a notice to the effect that true friendship endures even through poverty and disgrace.

Chai Tsun 祭尊 (T. 弟孫). Died A.D. 33. A native of 16 Ying-ch'uan in Anhui, who joined the standard of Liu Hsiu, and rose to high military command. He operated against the southern barbarians, and aided in the overthrow of Hsiao Wei. A stern disciplinarian, he put to death his own son for breach of the law. He wore common leather breeches and cotton socks, distributing all his prize-money among his soldiers, who were strictly forbidden to pillage, and whose leisure hours he sought to fill up with refined and intellectual amusements. Even in war time he would not suffer the usual religious ceremonies to be neglected. He was ennobled as Marquis, and canonised as 成, and his portrait was subsequently hung in the 雲臺 gallery.

Ch'ai Shao 柴紹 (T. 嗣昌). 7th cent. A.D. A military 17 leader who married the Princess P'ing-yang, a daughter of the Emperor Kao Tsu, founder of the T'ang dynasty, and distinguished himself as a general against the Turkic invaders. On one occasion,

when he was attacking the Turkic forces which then threatened the frontier, his army was almost overwhelmed by a dense shower of arrows from the enemy's bows. But Ch'ai Shao sent forward some girls to play and dance to the Tartar guitar, which so fascinated the Tartar soldiers that they desisted from the fight to watch. Meanwhile Ch'ai Shao, by a rapid strategic movement, succeeded in surrounding them, and the whole force was cut to pieces. He aided the second Emperor, T'ai Tsung, to consolidate the empire, and in 628 was Governor of Hua-chou in Shensi. Canonised as 襄.

- 18 **Chan Huo 展獲** (T. 禽, changed at 50 years of age to 季). 6th and 7th cent. B.C. Governor of the District of 柳下 Liu-hsia in the Lu State. He was a man of eminent virtue, and is said on one occasion to have held a lady in his lap without the slightest imputation on his moral character. When he died, his wife insisted on pronouncing a funeral oration over his body, urging that none knew his great merits so well as she. He was canonised as 惠 Hui, and is now commonly known as Liu-hsia Hui.

- 19 **Chang An-shih 張安世** (T. 子孺). Died B.C. 68. A precocious student, who attracted attention in the following manner. During an Imperial progress, to which he was attached in a subordinate capacity, three boxes of books were missing. He was able however to repeat the contents of each so accurately that on recovery of the books they were found to tally exactly with his description. The Emperor Wu Ti immediately appointed him to high office, and he subsequently rose under the Emperor Hsüan^a Ti to be President of the Board of War, in succession to Ho Kuang. Canonised as 敬侯.

- 20 **Chang Chan 張贍**. A trader, who shortly before returning home from a long journey, dreamt that he was cooking in a mortar. On consulting a soothsayer, named 王生 Wang Shêng, the latter told him that it was because he had no 釜 *fu* saucepan,

which signified that his 婦 *fu* wife was dead. When he reached home, he found that his wife had died during his absence.

Chang Ch'ang 張敞 (T. 子高). Died B.C. 48. A dis- 21
tinguished scholar and official, who flourished under the Emperor Yüan Ti of the Han dynasty. He first attracted attention by denouncing the irregular conduct of the Prince of 昌邑 Ch'ang-i, who was promptly disgraced upon his representations. He became Governor of Shan-yang in Shantung, and successfully coped with the brigandage and rebellious spirit which prevailed; and in B.C. 61 was promoted to be Governor of the Metropolitan District. In this capacity he took part in all the councils of State; and his advice, based upon his wide knowledge of history, was always received with deference. In every way he ruled wisely and well; and it was said that, owing to his vigilance, "the alarm drum was not struck for nine years." He then became mixed up in the affair of Yang Yün, and was dismissed from office. Whereupon there was such an increase of seditious manifestations throughout 冀 Chi-chou in Chihli, that the Emperor appointed him Governor of that District, and the disturbances came at once to an end. He died just as the Emperor Yüan was about to bestow upon him further honours. He was especially famous for his acquaintance with the early forms of Chinese characters, and for his profound knowledge of the *Spring and Autumn Annals*. He made a practice of painting his wife's eyebrows; and when the Emperor rallied him on the point, he replied that this was a matter of the highest importance to women.

Chang Ch'ang-tsung 張昌宗 (H. 六郎). Died A.D. 22
705. A handsome young man, who was introduced into the palace by the T'ai-p'ing Princess and became a great favourite with the Empress Wu Hou. He and his brother Chang I-chih were made free of the palace; and to crown the extravagant treatment they

received from the Empress, they were both ennobled as Dukes. During her long illness they alone had access to her, and gradually monopolised the government, successfully resisting all the attacks of their enemies. At length, when he believed that the Empress was at the point of death, Chang Ch'ang-tsung began to make preparations for a *coup d'état*. The plot however was discovered by Chang Chien-chih; and on his way to greet the Heir Apparent at the restoration of the Emperor Chung Tsung, he seized both the brothers and put them to death.

- 23 **Chang Chao** 張照 (T. 得天. H. 涇南). Died A.D. 1745. A native of Kiangsu, who graduated as *chin shih* in 1709 and was employed in literary and examination work, rising in 1733 to be President of the Board of Punishments. Two years later, he narrowly escaped execution for his failure to arrange the management of the aboriginal territories in Kueichou. He was again employed on literary work, and was joint compiler of the 律呂正義 and its 後編 sequel under the same name, the two standard treatises on music. His poems were much admired by the Emperor, who was especially struck with some verses written with his left hand after a fall from his horse had disabled his right arm. He died of grief for the loss of his father. In his 懷舊詩 *Retrospect* (1779) the Emperor Ch'ien Lung numbered him among his 五詞臣 Five Men of Letters, the others being Ch'ien Ch'ên-ch'ün, Liang Shih-chêng, Shên Tê-ch'ien, and Wang Yu-tun. Canonised as 文敏.

- 24 **Chang Chên-chou** 張鎮周. 7th cent. A.D. An official who, on being appointed Governor of 舒 Shu-chou in Anhui — his native place — proceeded to his old home and spent ten days in feasting his relatives and friends. Then, calling them together, he gave to each a present of money and silk, and took leave of them with tears in his eyes, saying, "We have had this pleasant

time together as old friends. Tomorrow I take up my appointment as Governor; after that, we can meet no more." The result was an impartial and successful administration.

Chang Chi 張繼 (T. 懿孫). 8th cent. A.D. A native of 25
Hsiang-chou in Hupeh, who graduated as *chin shih* about the year
750 and rose to be a secretary in the Board of Revenue. His fame
chiefly rests upon his poems, which are still much admired.

Chang Chi 張籍 (T. 文昌) 8th and 9th cent. A.D. A 26
native of 鳥江 Niao-chiang in Kiangnan, who greatly distin-
guished himself as a scholar and poet and was patronised by the
great Han Yü, whom he even ventured to take to task for his
fondness for dice. The latter in 815 recommended him for employ-
ment, and he rose to be a Tutor in the Imperial Academy. But
it is by his poems that he is known; among which may be men-
tioned the exquisite lines under the title of 節婦吟. He was
also a vigorous opponent of Buddhism and Taoism, both of which
he held in much contempt. He was 80 years of age when he died.

Chang Chia-chêng 張嘉貞. 8th cent. A.D. A native of 27
蒲 P'u-chou in Shansi, who rose to be Minister of State under
the Emperor Ming Huang of the T'ang dynasty. On one occasion,
failing to remember his personal name, the Emperor actually
nominated another Chang to an office he had destined for this
one; however, at night, his Majesty happened to come across the
name of the right man, and gave him a better appointment still.
He was President of the Board of Works at his death; and the
equipages of himself and his brother Chang Chia-祐 yu, who was
a General, made such a show in the street where they lived that
the neighbours called the place the 鳴珂里 Street of Tinkling
Regalia. Canonised as 恭肅.

Chang Chien 張儉 (T. 師約). Died A.D. 651. A great- 28
nephew of the founder of the T'ang dynasty. He did good service

in aiding the Emperor to consolidate his power; and on one occasion rode alone into the camp of a revolted tribe of Turko-Scythians, and succeeded in gaining their submission. He held many important posts, and was ennobled as Duke. Canonised as 密.

- 29 **Chang Ch'ien** 張騫 (T. 子文). 2nd cent. B.C. A Minister under the Emperor Wu Ti of the Han dynasty. Celebrated as the first Chinese who penetrated to the extreme regions of the west; hence he was spoken of by ancient historians as having "made a road." About 138 B.C. he was sent on a mission to Bactria, but was taken prisoner by the Hsiung-nu and detained in captivity for over ten years. He managed however to escape, and proceeded to Fergana or Khokand, whence he is said to have brought the walnut and the cultivated grape to China, and to have taught his countrymen the art of making wine, which he had learnt from the Persians. One name for this wine was 黑水晶 "black crystal"; it has also been confused with koumiss. From Fergana he went on to Bactria and obtained the knotty bamboo, returning home in 126 B.C., after having been once more captured by the Hsiung-nu and detained for about a year, escaping in the confusion consequent upon the death of the Khan. He is also said to have introduced hemp into China. In 122 B.C. he was sent to negotiate treaties with the kingdoms of the west; and by the year 115 a regular intercourse with the thirty-six States of this region had become established through his efforts, for which he was ennobled as Marquis. Legend says that he was commissioned to discover the source of the Yellow River, which was popularly supposed to flow from heaven and to be a continuation of the Milky Way. With this object he sailed up the stream for many days, until he reached a city where he saw a girl spinning and a youth leading an ox to the water to drink. Chang Ch'ien asked what place this was; and in reply the woman gave him her

shuttle, telling him to show it on his return to the astrologer. Yen Chün-p'ing, who would thus know where he had been. He did so, and the astrologer at once recognised the shuttle as that of the Spinning Damsel (α Lyræ); further declaring that on the day and at the hour when Chang received the shuttle he had noticed a wandering star intrude itself between the Spinning Damsel and the Cowherd (β γ Aquilæ). Thus Chang was actually believed to have sailed upon the bosom of the Milky Way. Some authorities, however, maintain that the hero of the above legend was quite a different person from the Chang Ch'ien of history.

Chang Chien-chih 張東之 (T. 孟將). A.D. 625—706. 30

A native of Hsiang-yang in Hupeh, who graduated as *chin shih* and entered upon a public career. It was not however until 689, when there was a call for men of talent, that he distinguished himself at the competition between those who presented themselves by coming out first on the list. He was at once made a Censor, and later on he was recommended, in spite of his age, by Ti Jen-chieh to the Empress Wu Hou, under whom he filled many high posts. It was he who discovered the plot of Chang Ch'ang-tsung, and who put the two brothers to death. Under the Emperor Chung Tsung he lost his influence, and was dismissed to the provinces, where he died. Canonised as 文貞.

Chang Chien-fêng 張建封 (T. 本立). A.D. 745—800. 31

A statesman and general who flourished under the Emperor, Tê Tsung of the T'ang dynasty, and distinguished himself by his skilful operations against the rebels of that period. He rose to be a Minister of State, and so completely gained the confidence of the Emperor that at his last audience the latter presented him with his own riding-whip, saying, "In your fidelity and devotion, adversity works no change." His favourite concubine 盼盼 P'an-p'an, was so overcome by the news of his death that on hearing

a poem in which reference was made to his grave, she threw herself out of the window and was killed.

- 32 **Chang Chih 張芝**. A calligraphist of the Han dynasty, sometimes styled **草賢** the Perfect Grassist, from his skill in writing the "grass" character. See *Chang Hsü*.
- 33 **Chang Ch'ih 張栻** (T. 敬天. H. 南軒). A.D. 1133—1181. A native of **綿竹**. Mien-chu in Ssüch'uan, and son of a distinguished general and statesman, named Chang Chün, otherwise known as Duke of **益** I. After studying under Hu Hung, son of Hu An-kuo, he entered upon an official career and became aide-de-camp and secretary to his father. In 1164 the latter died, and Chang Ch'ih buried him according to his wish at the foot of Mt **衡** Hêng in Hunan, remaining in seclusion near the grave for several years. While there he was visited in 1167 by Chu Hsi, and it is said that they spent three days and three nights arguing upon the *Doctrine of the Mean*. The result was that Chang returned to official life, and became a violent opponent of the Tartars and of the policy of conciliation and concession which had been introduced by Ch'in Kuei. He was alternately promoted and degraded until he died as Governor of Ching-chou in Hupeh. He was the author of divers treatises and commentaries upon portions of the Confucian Canon, in which he gave expression to doctrines which his friend, Chu Hsi, felt himself called upon to refute. Nevertheless, Chu Hsi held him in high esteem and always spoke of him with admiration. He was canonised as **宣**, and in 1261 was admitted into the Confucian Temple.
- 34 **Chang Chih-ho 張志和**. 8th cent. A.D. A native of Chin-hua in Chehkiang, who was of a romantic turn of mind and especially fond of Taoist speculations. He took office under the Emperor Su Tsung of the T'ang dynasty, but got into some trouble and was banished. Soon after this he shared in a general pardon; whereupon he fled to the woods and mountains and became a

wandering recluse, calling himself 烟波釣叟 the Old Fisherman of the Mists and Waters. He spent his time in angling, but used no bait, his object not being to catch fish. When Lu Yü asked him why he roamed about, Chang answered and said, "With the empyrean as my home, the bright moon my constant companion, and the four seas my inseparable friends, — what mean you by *roaming*?" And when a friend offered him a comfortable home instead of his poor boat, he replied, "I prefer to follow the gulls into cloudland, rather than to bury my ethereal self beneath the dust of the world." Author of the 元真子, a work on the conservation of vitality.

Chang Chih-tung 張之洞 (T. 香壽. H. 無競居士 35
and 廣雅尚書). Born A.D. 1835. A native of the 南皮 Nan-p'i District in Chihli. He graduated as *chin shih* in 1863, taking the third place on the list. Appointed Literary Chancellor for Ssüch'uan in 1873, he distinguished himself by his zeal for the encouragement of learning, for which he is still gratefully remembered by the people. He became Sub-Reader of the Han-lin in 1880, and secretary in the Grand Secretariat in 1881. In 1882, on the strength of his valuable memorials relating to the Shansi famine, he was made Governor of Shansi. In 1884, he became Viceroy of the Two Kuang, and in 1889 he was transferred to the Viceroyalty of Hu-Kuang, ostensibly to carry out his own scheme of a railway to unite Wu-ch'ang and Hankow with Peking. There he started iron-works, cotton-spinning factories, and scientific coal-mining on a large scale. In 1894 he was transferred to the Viceroyalty of the Two Kiang, from which he was retransferred to his old post in 1895. A fine scholar, Chang Chih-tung has earned considerable reputation by his brilliantly written State papers, especially by the famous anti-Russian memorial presented secretly to the Throne in 1880. He has of course made

many enemies, and in 1893 he was violently impeached by the chief Director of the Grand Court of Revision on many counts, such as squandering public money on mines, causing disturbances in the province of Hunan by an attempt to introduce the telegraph, and generally indulging in wild schemes which were never more than half carried out. The only credit allowed to him was for founding a College and Library for the benefit of poor scholars and the encouragement of literature. By foreigners however he is regarded, if not exactly as a friend, at any rate as an honest and straightforward patriot.

36 **Chang Chio 張角**. 2nd cent. A.D. A native of Chū-lu in Chihli, to whom may be ascribed the ultimate fall of the Han dynasty. In A.D. 184, he and a band of adherents estimated at 360,000, threw off their allegiance on one and the same day. He called himself the **黃天** Yellow God (*sc.* Emperor), and his followers distinguished themselves by wearing yellow turbans. After some temporary successes, he was defeated by Lu Chih, and shut up in **廣宗** Kuang-tsung. Tung Cho was then sent against him, but failed to take the city. At length it was captured by Huang-fu Sung, and the body of Chang Chio, who had already died of sickness, was decapitated. His brother Chang **梁** Liang was taken prisoner and executed; and shortly afterwards his other brother, Chang **寶** Pao, met the same fate.

37 **Chang Chiu-ch'êng 張九成** (T. 子韶). A.D. 1092–1159. A native of Ch'ien-t'ang in Chehkiang, who in 1132 came out first of a number of *chin shih*, examined according to instructions from the Emperor on various topics, and received a post. His sympathies with the people caused him to be unpopular with his superiors, and he was compelled to resign. He was then recommended by Chao Ting, and was appointed to the Court of Sacrificial Worship; but ere long he incurred the odium of Ch'in

Kuei, whose peace policy with the Tartars he strenuously opposed. He had been on terms of intimacy with a Buddhist priest, named **宗果** Tsung Kuo; and he was accused of forming an illegal association and slandering the Court. "This man," said the Emperor, "fears nothing and nobody," and sent him into banishment; from which he returned, upon Ch'in Kuei's death, to be Magistrate at Wênchow. Canonised as **文忠**.

Chang Chiu-ling 張九齡 (T. 子壽). A.D. 673–740. 38

A native of **曲江** Ch'ü-chiang in Kuangtung — from which he is sometimes called **曲江公** — who flourished as a statesman and poet under the Emperor Ming Huang of the T'ang dynasty. Graduating high on the list of *chin shih*, his profound learning gained for him the sobriquet of **文壇元帥**, and he soon attracted the notice of Chang Yüeh who introduced him into public life. In conjunction with Han Hsiu, he ventured to remonstrate against the licentiousness and misrule which prevailed. In A.D. 736, on the occasion of an Imperial birthday, when others presented rare and costly gifts, including mirrors obtained at great expense from distant lands, he offered only a collection of wise precepts. He sought in vain to awaken the Emperor to the treasonable designs of An Lu-shan. He himself was attacked by Li Lin-fu (q. v.) over the appointment of Niu Hsien-k'o, and was banished to Ching-chou. Later on, Ming Huang found out what a valuable counsellor he had lost, and ennobled him as Earl, not long after which he died. It is also said that when new Ministers were afterwards recommended, his Majesty invariably asked if they were anything like Chang Chiu-ling. He was very reserved in manner and punctiliously formal in all matters of ceremony. His poems are among the most brilliant even of the brilliant age in which he lived. In his youth he used to communicate with his relatives by means of carrier-pigeons, which he trained in large

numbers, and which he called his "flying slaves." When his mother died, he planted a purple-flowered "shrub of longevity" by her grave, whereupon white birds came and nested in the trees around, — both these being mourning colours! Was canonised as 文獻.

- 39 **Chang Cho 張綽**. A scholar of the T'ang dynasty, who graduated about A.D. 860. He trained himself to live without food, and could cut out paper butterflies which would flutter about and return to his hand. The butterfly trick is also attributed to one **張九哥** Chang Chiu-ko, who lived in the 11th cent. A.D.

- 40 **Chang Chu 張翥** (T. 仲舉). A.D. 1287—1368. A native of 晉密 Chin-ning in Yünnan, who brought himself into notice by his poetry, and was subsequently employed upon the histories of the Liao, Chin^a, and Sung dynasties, rising to be a Doctor in the Han-lin College and holding other high offices. Author of a collection of verses known as the 蛻巖詞. His phrase 紅羊劫 "cataclysm of the red sheep," which no one has ever been able to explain, is still used in the sense of "great calamity."

- 41 **Chang Chū-chêng 張居正** (T. 叔大). Died A.D. 1582. A native of 江陵 Chiang-ling in Hupeh, who graduated as *chin shih* in 1547. He entered the Han-lin College, and won the trust and admiration of Hsü Chieh and his rival Yen Sung. He rose rapidly, until in 1567 he became a Grand Secretary under the Emperor Mu Tsung, whose Tutor he had been. Five years later the removal of Kao Kung, with whom he had fallen out, left him at the head of the government. He allied himself with the eunuch Fêng Pao; but he ruled well, impressing on the boy Emperor Shên Tsung a spirit of economy, love for his people, and fair treatment of his Ministers. He earned great opprobrium by checking the licence of Censor criticism, and he harried his opponents remorselessly. But his policy of exalting the Emperor and centralising the government proved most successful, peace and order being

maintained throughout the empire. He is accused of levying bribes from the provincial officers, and of screening eunuch scamps. But he gradually crushed the faction of Fêng Pao, and his own nominees were really able men. In 1577 he lost his father; but to the disgust of his rivals, the Emperor insisted on his retaining his post, and even made him act as go-between on the occasion of his Majesty's second marriage in 1578. In the following year Chang presented a Memorial on the necessity of balancing revenue and expenditure, and in 1580 he remeasured the arable land, and so increased the land-tax receipts. He was loaded with honours by the Emperor, who nevertheless in 1584 took away all his titles, confiscated his property, and published to the empire that he was arrogant and too fond of engrossing power.

Chang Chün 張駿 (T. 公庭). A.D. 301–346. Son of 42 Chang Shih, and successor to Chang Mao. He declined to call himself Prince of Liang^a, and nominally adhered to the Chin dynasty. He was an energetic and successful ruler, and greatly extended the domain of Liang. Canonised as 忠成.

Chang Chün-fang 張君房. 7th cent. A.D. A native of 43 Nan-yang in Honan, who flourished as a poet under the reigns of the Emperors T'ai Tsung and Kao Tsung of the T'ang dynasty.

Chang Chün-fang 張君房. 10th and 11th cent. A.D. A 44 native of 安陸 An-lu in Hupeh, who served under the Emperor Chên Tsung of the Sung dynasty. He was noted as a winebibber and a bibliophile.

Chang Chung 張中 (T. 景華). 14th cent. A.D. A 45 native of Lin-ch'uan in Kiangsi, who was fond of study in his youth, yet failed to take his degree. He then left his books and began roaming over the mountains, where he fell in with a magician who taught him the black art; after which he became eccentric in manner and took to wearing an iron

cap, thereby earning the sobriquet of 鐵冠子 the Iron-Cap Philosopher.

- 46 **Chang Chung-chien 張仲堅**. 7th cent. A.D. A mysterious personage, who attached himself for some time to the fortunes of Li Ching, and was recognised by Hung Fu, his beautiful concubine, as her brother. He seems to have remained with Li Ching until the establishment of the T'ang dynasty, and then to have disappeared as mysteriously as he came. In 636 it was reported by the wild tribes of the south that an ocean-going vessel had come to the 扶餘 Fu-yü country, and that the leader of the expedition had killed the king and set himself on the throne. This man was recognised by Li Ching as being none other than Chang Chung-chien. From his large curly beard he was known as 虬髯公.
- 47 **Chang Ch'ung-hua 張重華** (T. 泰臨). Died A.D. 354. Son and successor of Chang Chün, who had acknowledged himself the vassal of Shih Hu. He was kept busy during his ten years' reign in repelling Shih Hu's incursions. Canonised as 敬烈.
- 48 **Chang Erh-ch'i 張爾岐** (T. 稷若. H. 蒿陽). A.D. 1611—1677. A native of 濟陽 Chi-yang in Shantung, who distinguished himself by his writings on the *Canons of Rites* and of *Changes*, and also on the *Spring and Autumn*. After the fall of the Ming dynasty, he lived in retirement; and his writings only came into notice when the Emperor Ch'ien Lung ordered a search to be made for all works of merit.
- 49 **Chang Fan 張範** (T. 公儀). A man of the 4th cent. A.D. whose son and nephew were captured by brigands. On his appealing for mercy, the brigands restored his son; but he said that his nephew was of tender years, and that they had better take the son instead. Thereupon the robbers restored both the captives.
- 50 **Chang Fang-p'ing 張方平** (T. 安道. H. 樂全). A.D. 1007—1091. A native of Nanking, who when a boy had such a

retentive memory that he could remember anything he had once read over. Being too poor to buy books, he borrowed the **三史** *Three Histories* from a friend; and within a hundred days, he had thoroughly mastered the contents of this voluminous work. Entering the public service, he rose by 1064 to be President of the Board of Rites. He strenuously opposed the advancement of Wang An-shih; and when the latter came into power, he openly denounced his "innovations," and then retired into private life. A prolific writer, he was never known to make a rough draft. Canonised as **文定**.

Chang Fei 張飛 (T. **翼德** or **益德**). Died A.D. 220. A 51 native of **涿郡** Cho-chün in modern Chihli, who followed the trade of a butcher until A.D. 184, when he emerged from his obscurity to follow the fortunes of his friend and fellow-townsmen, the famous Liu Pei (see also *Kuan Yü*). Of an impetuous nature and of undaunted courage, he performed many heroic exploits; and on one occasion, when Liu Pei had suffered a severe defeat at **當陽** Tang-yang, he took his stand upon a bridge and defied the whole of Ts'ao Ts'ao's army. As soon as Liu Pei became the ruler of Shu, and the new government was installed at Ch'êng-tu, he was raised to high rank in reward for his services. He was assassinated by two of his officers while engaged in a campaign against Sun Ch'üan, and was posthumously ennobled as Marquis.

Chang Fu 張輔 (T. **文弼**). A.D. 1375—1449. A general 52 in the service of the third Emperor of the Ming dynasty, by whom, after conquering the west of China, he was employed in the subjugation of Tongking and Annam. In A.D. 1407 he defeated the Annamite troops in a great battle, — the first occasion on which the use of firearms for warfare is mentioned in Chinese history. In 1411 he further inflicted a crushing defeat on the forces of the Tongkingese. For these brilliant achievements he was ennobled,

ultimately as Duke. In 1427 he was honoured with the title of Grand Preceptor, and in 1438 he received a salary for preparing the biography of the Emperor Hsüan Tsung. In 1449 he accompanied the Emperor Ying Tsung on his ill-fated campaign against the Wara or Oirad, and perished in the battle in which his master was captured. He was canonised as 忠烈, and received the title of Prince.

53 **Chang Han** 章邯. 3rd cent. B.C. A famous general under the Ch'in dynasty. In B.C. 208 he defeated Hsiang Liang in a terrible encounter at 定陶 Ting-t'ao, in which the latter was slain. While laying siege to Chü-lu, the city was relieved by Hsiang Chi, who inflicted such serious reverses upon his army as to call forth the displeasure of the "Second Emperor," at that time completely under the influence of the eunuch Chao Kao. He began to fear for his life, and shortly afterwards deserted with his whole army to Hsiang Chi, who made him Prince of 雍 Yung. The successes of Liu Pang reduced him once more to despair, and at this time he put an end to his troubles by suicide.

54 **Chang Han** 張翰 (T. 季鷹). 3rd cent. A.D. A poet under the Chin dynasty, who took office with Prince 冏 Ching of Ch'i, but resigned because he could not do without the salad and fish of 松江 Sung-chiang in Kiangsu. As the Ch'i State soon afterwards came to grief, people attributed his secession to foresight. He was a wild harum-scarum fellow in his youth, and was nicknamed 江東步兵. He professed to despise all worldly honours, and said that he would rather have one cup of wine during life than any amount of fame after it. He was however a model of filial piety, and found time to write essays and poems which were highly esteemed in his day.

55 **Chang Hêng** 張衡 (T. 平子). A.D. 78-139. An eminent astronomer and mathematician of the Han dynasty, said by

some to have been the son of Chang Tao-ling. He graduated as *chü jen* about A.D. 100, but declined to take office, and gave himself up to scientific studies. The Emperor An Ti, hearing of his fame, summoned him to Court and appointed him Grand Historiographer. The Emperor Shun Ti continued him in this post, and subsequently advanced him to still higher rank. He constructed an armillary sphere, and wrote a treatise on astronomy, entitled 靈憲, besides poetry and miscellaneous treatises.

Chang Hêng-ch'ü 張橫渠. A teacher of old, who when 56 expounding the *Canon of Changes*, always had a tiger's skin spread for himself to sit upon.

Chang Hsien 張仙. A divine being, worshipped under the 57 Sung dynasty by women desirous of offspring. See *Hua-jui Fu-jen*.

Chang Hsien-chung 張獻忠. 17th cent. A.D. A noted 58 rebel at the close of the Ming dynasty, and rival to Li Tzū-ch'êng. In 1628 he headed a band of freebooters in the Yen-an Prefecture in Shensi, and for the following ten years had a chequered career in Hu-Kuang and Anhui, sometimes at the head of a large army and living like a ruling sovereign, sometimes a hunted fugitive with a price upon his head. When Li Tzū-ch'êng started for Peking in 1643, Chang invaded Ssüch'uan and speedily made himself master of the province. For the next five years he reigned as Emperor of the West, until at length the Manchus attacked him and he was killed in battle. He is chiefly known as one of the most murderous ruffians who have disgraced the annals of China.

Chang Hsü 張旭 (T. 伯高). 8th cent. A.D. A native 59 of Soochow in Kiangsu, who flourished as a poet under the T'ang dynasty. He was one of the Eight Immortals of the Winecup (see *Li Po*), and is celebrated in the poems of Tu Fu and Kao Shih. He was distinguished as a calligraphist, and could turn out beautiful specimens of the "grass" character even when far gone in liquor,

thus earning for himself the title of 草聖 the Divine Grassist. Under the excitement of art (and wine), he became oblivious of the decorum due to his surroundings, and would often fling off his cap in the presence of princes and nobles. Hence he came to be known as 張顛 Chang the Madman.

30 Chang Hsü-ching 張虛靖. A Taoist pope or 天師 Divine Teacher of old, who obtained the elixir of life and found that dragons and tigers at once yielded to his sway. He was a descendant of Chang Tao-ling.

61 Chang Hsüan-ching 張玄靚 (T. 元安). Died A.D. 363. Son of Chang Ch'ung-hua. He slew his usurping uncle Chang Tsu and his sons, and was confirmed in 361 as Duke. He was poisoned by his uncle Chang T'ien-hsi, the last of a series of favourites, to each of whom he had given unlimited power.

Chang Hsüan-tsu 張玄祖. A wit of the Han dynasty. When only eight years old, one 王先達 Wang Hsien-ta laughed at him for having lost several teeth, and said, "What are those dog-holes in your mouth for?" "They are there," replied Chang, "to let puppies like you run in and out."

63 Chang Hsün 張巡. A.D. 709--757. A native of Nan-yang in Honan, who as a youth was very fond of military studies. He graduated as *chin shih* about 735, and entered upon a public career. Employed in military operations against the Turkic tribes he departed from all time-honoured tactics, complaining that it was impossible to fight these barbarians according to fixed rules; they would persist in attacking him when unprepared! His discipline, however, was so perfect that one of his officers, named 萬春 Wan Ch'un, is said to have received six arrows in his face without budging from the post which had been assigned to him. In 756 the rebellion of An Lu-shan brought him to the front. He fought many battles and performed prodigies of valour, not without receiv-

ing many wounds. The climax was reached by his heroic defence of 睢陽 Sui-yang against An Lu-shan's son. Hemmed in on all sides, provisions ran short; but he would not yield. He even sacrificed his favourite concubine, without avail. At length the enemy broke in upon his enfeebled garrison; and as he scorned to own allegiance to the conqueror, he was at once put to death. During the siege his patriotic rage had caused him to grind his teeth with such fury that after his death all but three or four were found to be worn down to the very gums!

Chang Hsün 張浚 (T. 德遠). Died A.D. 1164. An 64 official of high repute under the Emperors Ch'in Tsung and Kao Tsung of the Sung dynasty. Graduating as *chin shih*, he rose to hold various important civil and military posts, and was successful on several occasions in checking the incursions of the Chin^a Tartars, notably in 1118 and 1126. He was all for war and extermination, and would hear of no compromise with these enemies of his country. In reference to his mission of defence to Shensi and Ssüch'uan, Chao Ting said of him that he had "repaired the heavens and cleansed the sun." In 1137 he fell a victim to the intrigues of Ch'in Kuei, whose policy he steadily opposed, and was sent to 永 Yung-chou in Hunan, where he remained until the death of his rival in 1155. He was then recalled, and once more played a leading but ineffectual part. He was ennobled as Duke, and afterwards raised to the rank of Prince. He was deeply read, especially in the *Canon of Changes*, on which he wrote a commentary. Canonised as 忠獻.

Chang Hua 張華 (T. 茂先). A.D. 232—300. A native 65 of 方城 Fang-ch'êng in Chihli, who flourished as a scholar and statesman under the Chin dynasty. Left a poor orphan, he had to support himself by tending sheep; but his abilities soon attracted attention, and a well-to-do neighbour gave him his daughter to

wife and enabled him to complete his education. His poems were much admired by Yüan Chi and 陳留 Ch'ên Liu, and he was brought to the notice of Ssü-ma Chao (*q. v.*); from which date his rise in the public service was rapid, until at length he became Minister of State and was ennobled. As Director of the Court of Sacrificial Worship he suffered disgrace because one of the beams in the Imperial Temple happened to break, for which he was cashiered; however on the accession of the Emperor Hui Ti in 290 he was appointed Junior Guardian of the Heir Apparent. He was put to death by the Prince of Chao, when the latter took up arms against the tyranny of the Empress 賈 Chia, whose cause Chang Hua refused to abandon. He was profoundly learned, and when he changed houses it took thirty carts to carry his library. Author of the 博物志, a collection of articles on various topics of interest. It appears to have perished during the Sung dynasty, and the modern work which passes under that name was probably compiled from extracts found in other books. See *Liu Han*.

- 66 Chang Huang-yen 張煌言. Died A.D. 1663. The last adherent of the Mings on the Chehkiang coast. A *chü jen* of the 鄞 Yin District, he embraced the cause of the Prince of Lu, and rose to be his President of the Board of War. At the head of a naval force he made an incursion up the Yang-tsze, and later on he assisted Koxinga in his raid on Chinkiang, Wuhu, etc. After Koxinga's death, he maintained his independence on the small and barren island of 懸澳 Hsüan-ao, using trained apes to warn him of the approach of the enemy, and harassing the neighbouring coast of Chehkiang. At length he was betrayed by a lieutenant into the hands of Chao T'ing-ch'ên, who kept him in honourable confinement until his death.

- 67 Chang Hui-yen 張惠言 (T. 臬文). A.D. 1760-1802. A native of Kiangsu. Graduated in 1799, and was employed in a

Board. Well known for his valuable commentary upon the *Canon of Changes*, in which he advocated the views of the Han scholars.

Chang Hung-fan 張弘範 (T. 仲疇). Died A.D. 1279. A 68 general under the Yüan dynasty, chiefly famous for his defeat of the last remaining forces of the expiring Sung dynasty at their final refuge in Kuangtung, where he is said to have captured 8,000 of the enemy's vessels (see *Lu Hsiu-fu, Chang Shih-chieh*). He was canonised as 武畧, afterwards changed to 武忠.

Chang Hung hung 張紅紅. 9th cent. A.D. Concubine to 69 韋青 Wei Ch'ing, and a famous musical genius. She was taken into the harem of the Emperor Ching Tsung of the T'ang dynasty, and received the sobriquet of 記曲娘子.

Chang I 張儀. Died B.C. 310. A native of the Wei State, 70 notorious as a clever political adventurer. In his youth, he and Su Ch'in were servants in a school, and picked up an education by copying the pupils' exercises on their palms and legs, and transcribing them at night when they got home. Subsequently, they both went to study under Kuei-ku Tzū, and then became itinerant politicians who laid themselves out for official employment with one or other of the Feudal States. Su Ch'in embraced the federal cause, and induced the Six States Ch'i, Ch'u, Yen, Chao, Wei, and Han, to band together to resist the growing power of the Ch'ins; while Chang I, after a short term of employment in the Ch'u State, entered the service of the ruler of the Ch'in State, and devoted all his energies to bringing the allies under the power of his master. In B.C. 328 he was invested with the title of Foreign Minister, and led a successful campaign against his own native State, by which Ch'in acquired a large slice of Wei. A few years later he was sent to Wei to be Minister, but the plan failed, and in 323 he returned to Ch'in, which State he continued to aid in its acquisition of territory. At length, he persuaded all the Six

States to acknowledge the supremacy of Ch'in, for which he was ennobled as Prince. He lived to witness the downfall and assassination of his former comrade, Su Ch'in. He died however as Prime Minister of his native State of Wei, whither he returned in 310, after the accession to the throne of the Ch'in State of Wu Wang, who had never entertained friendly feelings for him. It is recorded that in his early life, after a banquet at the house of a Minister of Ch'u, at which he had been present, he was wrongly accused of stealing some valuable gem, and was very severely beaten. On his return home, he said to his wife, "Look and see if they have left me my tongue." And when his wife declared that it was safe and sound, he cried out, "If I still have my tongue, that is all I want."

- 71 **Chang I 張揖** (T. 稚讓). Author of the **廣雅**, a cyclopædia of miscellaneous information. He held the rank of Doctor in the Imperial Academy under the Emperor Ming Ti of the Wei dynasty, about A.D. 230.
- 72 **Chang I-chih 張易之** (T. 五郎). Died A.D. 705. Elder brother of Chang Ch'ang-tung (*q. v.*). When the latter had gained the favour of the Empress Wu Hou, he told her Majesty that he had an elder brother who was much cleverer than himself and knew a great deal about the elixir of life. Accordingly Chang I-chih was sent for, and by his beauty and address at once won the heart of the Empress, who conferred upon him various high posts and finally ennobled him as Duke.
- 73 **Chang Jang 張讓**. Died A.D. 190. A native of Ying-chou in Anhui, who filled the post of chief eunuch under the Emperor Ling Ti of the Han dynasty, and who was the instigator of the objectionable tax levied for the purpose of restoring the Imperial palaces. Upon the death of his master, he and a number of other eunuchs, fearing the vengeance of Yüan Shao, took to flight, carrying

with them the person of the boy Emperor. Being hotly pursued, Chang Jang committed suicide by throwing himself into the river.

Chang Jen-hsi 張仁熙 (T. 張人). A noted poetical critic, ⁷⁴ who flourished in the 17th cent. A.D. Author of the **藕灣集**, a collection of essays; and also of a treatise on inks, dated 1671.

Chang Jung 張融 (T. 思光). A.D. 443—497. A native of ⁷⁵ Kiangsu, who entered upon official life as secretary to the Prince of Hsin-an. When the Emperor Hsiao Wu was building a shrine to the memory of his favourite concubine, the Prince's mother, Chang would only subscribe a hundred *cash*. This caused the Emperor to say sarcastically that he must be provided with some well-paid post, and to send him to **封溪** Fêng-ch'i in Annam. Chang declared at starting that he had no fear as to returning; his only fear was that he might be sent back again. On the road, he fell into the hands of bandits; but when they were about to cut his head off, they found him quietly inditing a poem, at which they were so astonished that they let him go. He managed to reach Hué after a long passage, during which he composed a famous poem, called **海賦** Song of the Sea, admitted by **徐凱之** Hsü K'ai-chih to be superior to his own work under the same title. On his return, he was raised to high office, and was subsequently a great favourite with the Emperor Kao Ti of the Southern Ch'i dynasty, who said that he could not do without one such man, nor with two. In spite of his exalted rank he dressed so poorly that on one occasion his Majesty sent him an old suit of clothes, with a message that a tailor had been instructed to take his measure for a new one. The Taoist priest **陸修靜** Lu Hsiu-ching also gave him a fan made of white egret feathers, saying that strange things should be given to strange people.

Chang K'ai 長楷 (T. 公超). A.D. 81—150. A scholar, whose ⁷⁶ lectures on the Classics attracted so much notice that the streets

leading to his house were completely blocked by the horses and carriages of rich people flocking to hear him. He accordingly sought refuge on the 弘農 Hung-nung mountain, whither he was followed by so many disciples that the place assumed the features of a market-town. In 142 he was summoned to Court, but declined to go, as he was then engaged in studying magic, at which he so far succeeded that he could raise a fog a couple of miles in diameter. He got into trouble over this, and was thrown into prison, where he remained two years, occupying himself in writing a commentary on the *Canon of History*. His innocence was then established, and he was released.

77 Chang K'an 張堪 (T. 君游). 1st cent. A.D. A native of Nan-yang in Honan, who on being left an orphan resigned all his fortune to a cousin and betook himself to study at Ch'ang-an. He soon became known as a "Divine Boy," and attracted the attention of Liu Hsiu, afterwards first Emperor of the Eastern Han Dynasty. When the latter came to the throne he gave Chang an appointment as secretary in a Board. It was Chang who urged Wu Han to proceed against the White Emperor (see *Kung-sun Shu*) when he was on the point of turning back; and it was he who made a careful inventory of all the valuable loot found at Ch'êng-tu, out of which he kept back absolutely nothing for himself. Promoted later on to be Governor of Yü-yang, his administration was so benign that every blade of corn is said to have borne two ears. He entirely succeeded in keeping the Hsiung-nu in check, and died at his post, full of honours.

78 Chang Kang 張綱 (T. 文紀). A virtuous Censor, who flourished during the reign of the Emperor Shun Ti, A.D. 126—148. Being ordered to proceed on a commission to examine into the morals of the empire, he buried his carriage-wheels at the gates of the capital, saying, "While wolves are in office, why seek out foxes?" Thereupon

he boldly set to work to impeach the corrupt officials who occupied high places. He also distinguished himself by securing the surrender of the insurgent 張嬰 Chang Ying, together with over ten thousand of his adherents, visiting the rebel camp unarmed and unattended, and winning over the leader by the simple force of his arguments. But the notorious Liang Chi was his enemy, and prevented him from being ennobled for his services. He died unrewarded at the early age of 36; upon which his son received an official appointment and a present of a million *cash*.

Chang Kang-sun 張綱孫 (T. 祖望). A naturalistic poet of 79 the 17th cent. A.D. His poems were published under the title of 秦亭集. He also wrote the 獸經, a treatise on quadrupeds. His personal name was changed from Kang-sun to 丹 Tan.

Chang K'o-chiu 張可久 (T. 小山). 13th cent. A.D. A native 80 of 慶元 Ch'ing-yüan in Chehkiang, who distinguished himself as a scholar and poet under the Yüan dynasty.

Chang Kuei 張軌 (T. 士彥). A.D. 254–314. A native of 81 安定 An-ting in Shensi, and a descendant from a Prince of the Han dynasty. He attracted the attention of Chang Hua, and in 301 was appointed Governor of Liang^a-chou in Kansuh, where he put down disturbances and instituted schools. For suppressing a rising of the Hsien-pi Tartars he was made a General, and ennobled. In 307 he saved Lo-yang from the rebels, and throughout his life proved a loyal servant of the Western Chin dynasty. the last Emperor of which gave him the title of Minister of State and ennobled him as Duke. He is considered as the founder of the rebel State of the Former Liang^a. Canonised as 武.

Chang Kung-i 張公藝. 7th cent. A.D. A native of 壽張 82 Shou-chang, in whose family nine generations were said to be living in harmony. On being asked by the Emperor Kao Tsung of the T'ang dynasty to explain the secret of this harmony, he

called for pen and paper and wrote down the one word "Forbearance," repeated again and again.

- 83 **Chang Kuo 張果**. 7th and 8th cent. A.D. One of the Eight Immortals of the Taoists. Hearing of his fame while he was living as a recluse among the mountains, the Empress Wu Hou sent to invite him to Court; but when her messenger arrived he was already dead. Ere long he was once more seen alive, and in 723 the Emperor Ming Huang dispatched another messenger to fetch him. This second messenger, instead of accomplishing his mission, fell into a swoon, from which he recovered only after a long interval. A third messenger, bearing an autograph letter from the Emperor, fared better, and returned with Chang Kuo to the capital. He entertained the Emperor with a variety of magical tricks, such as rendering himself invisible, and drinking off a cup of aconite. He refused the hand of an Imperial princess, and also declined to have his portrait placed in the Hall of Worthies. He was allowed to return to his seclusion, with an honorary appointment in the Imperial Banqueting Court and with the title of 通元先生, in allusion to his supernatural powers.

- 84 **Chang Lei 張耒 (T. 文潛)**. A.D. 1046—1106. A native of Huai-yin in Kiangsu, whose early poems attracted the attention of Su Shih. He graduated as *chin shih* before he was twenty, and by 1086 had gained a high post in the Historiographer's Office. But he twice got into trouble by mixing himself in the cabals of the day; on the first occasion he was banished to a distant post, and on the second he was cashiered. In 1101 he was again banished for openly mourning on the death of his old patron and master, Su Shih. He was bracketed with the latter as one of the Four Great Scholars of the empire, the other two being Ch'ao Pu-chih and Ch'in Kuan. Author of the 兩漢決疑.

- 85 **Chang Li-hsiang 張履祥 (T. 吉人 and 老夫)**. A.D.

1611—1634. A native of 楊園 Yang-yüan in Chebkiang, from which he came to be known as 楊園先生. His father died when he was only eight years old, and the family was left in poverty; but through his mother's assiduous care he was enabled to study, and soon became a man of profound learning. His life was spent in education and authorship. He took no part in the political struggles of his day, though his sympathies were entirely with the Mings. His house was burnt down by the rebels, and with it was destroyed the coffin containing the body of his grandfather, — an act which nearly caused him to commit suicide. His chief works were the 近古錄, in which virtue is illustrated by examples from history, the 補農書, a work on agriculture, commentaries upon the Classics, and many philosophical treatises. He was admitted to the Confucian Temple in 1871.

Chang Li-hua 張麗華 or **Chang Kuei-fei 張貴妃**. 6th 86 cent. A.D. The favourite concubine of Ch'ên Shu-pao (*q. v.*), last Emperor of the Ch'ên dynasty, who called her 張嫦娥, after the Goddess of the Moon (see *Ch'ang O*). She was renowned for her beauty, and in particular for her long glossy hair, which shone like a mirror and was said to be seven feet in length.

Chang Li-pin 張麗嬪 (otherwise called 阿元 O-yüan). 87 14th cent. A.D. A famous beauty in the harem of Shun Ti, the last Emperor of the Yüan dynasty, celebrated for her skill in embroidery.

Chang Liang 張良 (T. 子房). Died B.C. 187. A native of 88 the Han^a State, in which his immediate ancestors had been Ministers for five generations. He was so chagrined at the destruction of his fatherland by the Ch'ins that he determined upon revenge, and spent the whole of his patrimony in collecting a band of braves, with whom he tried to slay the First Emperor by lying in ambush for him in modern Honan. The plot failed, and Chang Liang changed his name, and went into hiding in Kiangsu. There he one day

fell in with an old man who had dropped his shoe over the bridge. The old man begged him to go down and fetch it, which he immediately did; and kneeling down, placed it upon the owner's foot. "Ah!" exclaimed the latter, "you are worth teaching." Whereupon he produced a book, and gave it to Chang, saying, "Read this, and you will become the teacher of princes." The book turned out to be the **太公兵法**, — whatever that may have been. Subsequently, when Liu Pang attacked Hsia-p'ei, he took Chang Liang into his service; and when Hsiang Liang restored the kingdom of Han under Prince Ch'êng, Chang was prepared to devote himself to the service of his native land; but the murder of Prince Ch'êng by Hsiang Chi caused him to return to Liu Pang, whose trusty counsellor he became, and by whom he was ennobled as Marquis. In B.C. 200, after his accession to the throne, Liu Pang, who gave to Chang Liang, Ch'ên P'ing, and Han Hsin (some substitute Hsiao Ho) the name of the **三傑** Three Heroes, openly declared that his success had been chiefly due to the far-reaching counsels of the first. Among these counsels must be mentioned the treacherous violation of the treaty of Kuang-wu, by which Liu Pang compassed the defeat and death of his great rival Hsiang Chi, and which has been censured by Chinese historians as quite unworthy of the otherwise upright character of Chang Liang. From this date he took no further interest in public affairs. "With my three inches of tongue," he said, "I have risen to be the teacher of princes, and have been ennobled. 'Tis all that a man of the people could expect. I would now renounce the world, and follow in the steps of Ch'ih Sung Tzū." He then began to leave off food, according to a system which promised the gradual lightening of the body and the ultimate attainment of immortality. In this, however, he failed; because, it was said, he once yielded to the solicitations of the Empress, and ate a little rice. Canonised as **文成**.

Chang Liang-chi 張亮基 (T. 石卿). A.D. 1808—1871. 89

Recommended by Lin Tsé-hsü, he was sent to 永昌 Yung-ch'ang as Prefect in 1846, and rose to be Governor of Yünnan. In 1852 he was transferred to Hunan; and entering Ch'ang-sha through the lines of the besieging T'ai-p'ings, he successfully defended the city. The rebels, however, were allowed to escape to the westward. Transferred to Shantung, he was cashiered, but was sent to repair the Yellow River, which was brought back to its old course, flowing into the Gulf of Pechili. In 1862 he proceeded as Viceroy to Yünnan, in order to put down the Mahomedan rising; but after some few years of annoyance and disappointment, he retired from the public service in disgust. It was he who gave to Tso Tsung-t'ang his first post as secretary.

Chang Mao 張茂 (T. 成遜). Died A.D. 324. Brother and 90 successor of Chang Shih. In 323 he submitted to the rebel State of Chao, and was made Prince of Liang^a; but he remained in reality loyal to the Imperial House.

Chang Ming 章明. Died A.D. 9. A Minister of State under 91 the Han dynasty. When the usurper Wang Mang seized the throne, Chang Ming said "One man cannot serve two masters," and forthwith committed suicide.

Chang Pang-ch'ang 張邦昌 (T. 子能). Died about A.D. 92 1130. A native of 東光 Tung-kuang in Chihli, who graduated as *chin shih* and rose to be Prime Minister in 1126. He strenuously advised peace with the China^a Tartars, and was dismissed and degraded when a fresh irruption took place. In the winter of the same year the capital, the modern K'ai-fêng Fu, was taken; and the Chins placed Chang upon the throne with the dynastic title of 大楚, the Emperor being sent into captivity. Chang was soon compelled by popular feeling to retire in favour of the Prince of 康 K'ang, brother to the late Emperor, who ruled as Kao Tsung,

the widow of the Emperor Chê Tsung being Regent, and he himself Prime Minister. Later on he was ennobled as Prince, and was sent to be Governor of 奉國 Fêng-kuo in Ssüch'uan. But he was soon put under detention at 潭 T'an-chou, now Ch'ang-sha in Hunan, and was allowed to commit suicide.

- 93 Chang P'ei 張佺. 8th cent. A.D. An Imperialist officer, famous for his defence of 臨洺 Lin-ming against T'ien Yüeh in 781. When his funds were exhausted and his men starving, he made his daughter appear in full dress before his officers, offering to sell her to procure them a day's pay. Touched by his devotion, they held out until Ma Sui came to their relief, when they inflicted a crushing defeat on the besiegers.

- 94 Chang P'ei-lun 張佩綸 (T. 幼樵). Born about A.D. 1850. A native of the 豐潤 Fêng-jun District in the province of Chihli. Graduated as *chin shih* in 1871. In 1878 he became a Reader in the Han-lin College, and submitted numerous memorials on reforms in the administration. In 1882 he became Senior Vice President of the Censorate. He was one of the chief promoters of the K'ai-p'ing railway. In 1884 he boasted that he would soon dispose of the French, who were then carrying on a state of reprisals, if the chance were given to him. Accordingly, he was sent as Joint Military Commissioner to superintend the coast defences of Fuhkien; but his craven cowardice at the bombardment of the Mamoi arsenal at Pagoda Island, when the Chinese fleet was destroyed, caused him to be impeached by forty of the Fuhkien officials. He was disgraced and banished to the postroads; however in 1888 he was appointed a sub-Chancellor of the Grand Secretariat, and married Li Hung-chang's only daughter. In 1894 he was ordered to report himself at his father-in-law's yamên, where he was employed as head of the Ordnance Department until September of that year, when he was instructed to return home and stay there.

Chang P'êng-ho 張鵬翮 (T. 運清). A.D. 1649–1725. A 95 native of 遂甯 Sui-ning in Ssüch'uan, who graduated as *chin shih* in 1670. In 1680 he was Prefect of Soochow, being later on transferred to 兗 Yen-chou Fu in Shantung, the topography of which he compiled. In 1688 he accompanied the mission sent to settle the boundary dispute with Russia. Next year he became Governor of Chehkiang, where he reformed the grain transport and the salt administration, and also succeeded in placing an embargo on the export of munitions of war. After serving in high office in Peking, in 1698 he was made Viceroy of the Two Kiang, and in 1700 Director-General of the Yellow River. At the latter post he carried out the plans of the Emperor K'ang Hsi in respect to river conservation to his Majesty's great satisfaction, but in 1705 he was sharply rebuked for not keeping his subordinates in order. In 1722 he received the title of Senior Tutor of the Heir Apparent, and next year became a Grand Secretary. He compiled the 聖謨全書, a record of K'ang Hsi's treatment of the Yellow River. Was canonised as 文端, and in 1730 included in the Temple of Worthies.

Chang Pin 張賓 (T. 孟孫). Died A.D. 322. A native of 96 Shantung, deeply read in classics and history, who in A.D. 307 attached himself to the fortunes of Shih Lo and became his chief Minister and adviser. In spite of the extraordinary favour which he enjoyed, he remained modest and industrious, and was a warm patron of learning. He was ennobled as Marquis, and canonised as 景.

Chang Po-chieh 張伯偕. A man of the T'ang dynasty, so 97 like his brother Chang 仲偕 Chung-chieh that it was impossible to tell them apart. When Chung-chieh was married, his bride, in full bridal dress, happened to meet the elder brother, and said to him, "How do you think I look?" "I am Po-chieh," he replied, at which she ran hastily out of the room. Shortly afterwards

meeting him again, the bride said, "I made such a mistake just now; I took Po-chieh for you." "But I am Po-chieh!" he cried, which so covered his sister-in-law with shame that she could never bear to see him again.

- 98 **Chang Po-hsing 張伯行 (T. 孝先)**. A.D. 1651—1725. A native of 儀封 I-fêng in Honan. Graduating in 1685 as *chin shih*, he entered upon an official career, and soon gained distinction in connection with work upon the Yellow River. By 1707 he had risen to be Governor of Fuhkien, where he built a college and encouraged education. In 1709 he was transferred to Kiangsu, and there came into conflict with 噶禮 Koli, the Governor General, who was a Manchu. Each denounced the other, and Chang was condemned by a Commission; but the Emperor set aside the finding, and Chang triumphed. A few years later he was impeached by the Treasurer, and again a Commission decided against him. The Emperor however sent for him to Peking, and ultimately appointed him Vice President of the Board of Revenue. Besides the 居齋一得, a collection of essays on the principles of hydraulics, he published the 養正類編, a treatise for the young on right conduct, the 道南源委, containing notices of eminent Confucianists under the Sung dynasty, two large collections of extracts from various philosophers, and other works. He also wrote a famous memorial on Roman Catholic missionaries, pointing out that Christianity wrongly teaches men to forsake their parents, forbids the worship of ancestors, and is opposed to the established customs of China. He proposed that those missionaries engaged in astronomical pursuits should still be employed at the capital, but that all others should be ordered to quit the empire at once, and that all chapels should be closed. He received a public funeral, and was canonised as 清恪.

- 99 **Chang Sêng-yu 張僧繇**. A famous painter of the 6th cent.

A.D. He painted two dragons without eyes on the walls of the 安樂寺 Temple of Peace and Joy at Nanking, warning people that if the eyes were put in, the dragons would fly away. A sceptic ventured to paint in the eyes of one dragon, when suddenly the wall crashed to ruins and the dragon soared aloft in the sky.

Chang Shang-ying 張商英 (T. 天覺). Died A.D. 1121. 100

Younger brother of Chang T'ang-ying, by whom he was taught in his youth. He rose to high office under the Emperors Chê Tsung and Hui Tsung, and was for a time associated with Ts'ai Ching in the administration. His career was a chequered one, and on several occasions he was dismissed to petty provincial posts. He edited and wrote a preface to the 素書, a short and shallow ethico-political treatise supposed to have been given to Chang Liang by the mysterious old man whose shoe fell over the bridge, and to have been discovered in Chang Liang's tomb at the beginning of the 4th cent. A.D. It is, however, generally admitted that this treatise was written by Chang Shang-ying himself. Canonised as 文忠.

Chang Shao 張邵 (T. 元伯). A man of the Han dynasty, 101

famous for his friendship with one 范式 Fan Shih. On one occasion, they arranged to meet again on a certain day, after an interval of two years; and Chang insisted on his mother cooking a fowl in readiness for his friend, who arrived at the appointed time. When Chang died, he appeared in a dream to Fan, who at once set off to be present at his obsequies. The funeral, however, had already been planned to take place before his arrival; but when the procession came to start, it was found that the coffin was immovable. And so it remained, until Fan rode up on a white horse, dressed in mourning clothes.

Chang Shih 張寔 (T. 安遜). Died A.D. 320. Son and successor 102

in office and titles to Chang Kuei. In 317 he tried to save the

Emperor Mi 'Ti from Liu Yao but he declined to recognise the Eastern Chin dynasty. While the rest of the west was in a state of anarchy, his people alone enjoyed peace and prosperity. He was assassinated by some of his courtiers. Canonised as 元.

- 103 **Chang Shih-ch'êng** 張士誠 (T. 九四). Died A.D. 1367. A salt-trader of T'ai-chou in Kiangsu, who with his brothers raised the standard of revolt in 1353, and after capturing T'ai-chou proclaimed himself Prince 誠 Ch'êng of Chou. In the following year he made an unsuccessful attack on Yang-chou, but in 1356 he got possession of Soochow and Hangchow. In 1357 fear of Chu Yüan-chang (see *Hung Wu*) drove him back to his allegiance; but he still remained practically independent, and in 1358, after the capture of 安豐 An-fêng in Anhui and death of 劉福通 Liu Fu-t'ung, he took the title of Prince of Wu, and refused to forward the tribute rice. Four years later, being attacked by Chu Yüan-chang, he fled to Nanking, where he committed suicide.
- 104 **Chang Shih-chieh** 張世傑. Died A.D. 1279. A faithful adherent of the Sung dynasty in its final struggle with the conquering Mongols. He had held several posts of importance; and when the great disruption came, he accompanied the young Emperor on his flight southwards. He advised Yai-shan in Kuangtung as a last refuge; and on the approach of Chang Hung-fan's troops, he constructed a kind of floating fort of some thousand vessels lashed together. Chang Hung-fan, however, cut off their supplies, and they were reduced to such straits that they were obliged to drink sea-water, which caused violent vomiting and purging. After the great battle which ensued, he made his escape with ten ships, and under some other representative of the Sung dynasty would have still prolonged the struggle, but he was caught in a typhoon and drowned. See *Lu Hsiu-fu*.
- 105 **Chang Shih-chih** 張釋之 (T. 季). A native of Nan-yang,

who rose to high office under the Emperor Wên Ti of the Han dynasty, B.C. 179—186. It is said that once, in his own court, he stooped down and tied up the stocking of an old man named 王生 Wang Shêng, with whom he was on friendly terms. He also remonstrated with the Emperor when the latter, attracted by the ready wit of one of the petty officials connected with the Imperial menagerie, was about to appoint him Ranger of Forests. Neither did he fear to impeach even the Heir Apparent, when the latter had been guilty of some breach of etiquette.

Chang Shih-nan 張世南. A native of 鄱陽 P'o-yang in 106 Kiangsi. Flourished under the Sung dynasty, about A.D. 1230. Author of the 游宦紀聞, and other writings on miscellaneous subjects. Held office in Ssüch'uan and Fuhkien.

Chang Shih-tsai 張師載 (T. 又渠. H. 愚齋). A.D. 1696— 107 1764. Son of Chang Po-hsing. Distinguished for his conservation of the Yellow River, of which he became Director-General in 1754. Author of the 治水方畧, a work on river conservation, and of a collection of essays entitled 改過齋文集. Canonised as 愨敬.

Chang Shou-kuei 張守珪. 7th and 8th cent. A.D. A military 108 commander under the Emperor Ming Huang of the T'ang dynasty. When the Turkic tribes were attacking Bishbalik (the modern Urumtsi) about A.D. 715, he distinguished himself so much by his valuable reports and general energy that he was appointed Governor of 瓜 Kua-chou. He had barely time to put the old fortifications into a fit state for defence ere the enemy was upon him, and ready to make an assault. At this juncture he invited a number of his officers to a banquet on the city wall; and the merrymaking which ensued was so uproarious that the Turkic chieftain felt sure that the garrison was well prepared against an attack, and drew off his forces. Thereupon Chang at once gave orders to pur 10,

and succeeded in inflicting a severe defeat upon the invaders. After further useful services, he was employed against the Kitan Tartars, and won several victories, capturing two of their leaders, whose heads he forwarded to the capital. In 735 he had an audience of the Emperor, and was appointed generalissimo of the empire. Once more in the field against the Kitans, he continued his career of success, until the defeat of one of his lieutenants, 烏知義 Wu Chih-i. This reverse he concealed; but the truth soon leaked out, and he was dismissed as Governor of 括 Kua-chou in Chehkiang, where he died of a carbuncle.

- 109 **Chang Shu-yeh 張叔夜** (T. 稽仲) Died A.D. 1127. A military commander under the Emperor Ch'in Tsung of the Sung dynasty. Summoned to aid in defending the capital against the China Tartars, he succeeded after a bloody fight, which lasted four days, in defeating their forces and killing two of their generals; but he was not able to keep his advantage, and the city fell. He urged instant flight, and would have got away with the Emperor, had not the latter been bent upon trying his own divine influence in the Tartar camp. The Emperor was made prisoner, and carried away northwards. Chang followed his master's fortunes; but grief prevented him from taking food, and he died on reaching 白溝 Po-kou in Chihli. Canonised as 忠文.

- 110 **Chang-t'ai Liu 章臺柳**. 8th cent. A.D. The name given to the wife (*née* Liu) of Han Hung the poet, from the place of her birth, near Ch'ang-an in Shensi. Separated from him during the troublous period of A.D. 756, she sought refuge in a nunnery. She was subsequently taken as wife by a Tartar chieftain, but through the intervention of the Emperor she was ultimately restored to her husband.

- 111 **Chang T'ang-ying 張唐英** (T. 次功). 11th cent. A.D. A native of 新津 Hsin-chin in Ssüch'uan, who graduated as *chin*

shih, held office in the Han-lin College, and was afterwards a Censor. He was the first to warn the Emperor Ying Tsung against overpartiality for his Imperial relatives. Elder brother of Chang Shang-ying, and author of the following historical and biographical works: 仁宗正要, 宋名臣傳, 蜀檮杌.

Chang Tao-ling 張道陵 (T. 輔漢). A.D. 34—156. A native 112 of the 天目 T'ien-mu hill in Chehkiang. A precocious child, he is said to have mastered the philosophy of Lao Tzū by the time he was seven years old. Declining to take office, he retired to the mountains, and devoted himself to the study of alchemy. On one occasion he went to Ssüch'uan to drive out troublesome demons. He spent much of his time at the 上清宮 Perfectly Pure Palace on Mt. 龍處 Lung-hu in Kiangsi; and at length, having discovered the elixir of life, he solemnly swallowed a dose, and ascended as an Immortal to the skies. He was ennobled as Marquis by the Emperor Chang Ti, and is said to have been the first Taoist "Pope" (see *K'ou Chien-chih*).

Chang Ti. See *Liu Ta*.

Chang Ti 張迪. 11th cent. A.D. Father of the famous Chang 113 Tsai, and an official under the reign of the Emperor Jen Tsung of the Sung dynasty, A.D. 1023—1064. Admitted to the Confucian Temple in 1724.

Chang T'ien-hsi 張天錫 (T. 純嘏). Died A.D. 376. A 114 younger son of Chang Chün. He poisoned his nephew Chang Hsüan-ching, and usurped his titles. After a life of riot and debauchery, he surrendered in 376 to Fu Chien and his allies at the city of 金昌 Chin-ch'ang in Honan. With him ended the dynasty of the Former Liang^a.

Chang T'ing-yü 張廷玉 (T. 衡臣 and 硯齋). A.D. 1670— 115 1756. The first Chinese who under the present dynasty was honoured with a place in the Imperial Temple. Graduating in 1700, his

learning and ability soon brought him to the front; and by 1726 he had risen to be a Grand Secretary. He was one of the first Ministers of the Grand Council, instituted in 1729. He was tutor to the Imperial princes under the Emperors Yung Chêng and Ch'ien Lung, and enjoyed extraordinary favour. In 1734 he was ennobled as Viscount, and in 1738 as Earl; but he lost his title for not presenting his thanks in person on his retirement. From 1706 to 1737 he was virtually Prime Minister of China, in addition to which he was entrusted with the preparation of the *History of the Mings*, a work which he and his colleagues laid before the Emperor in 1742. His 傳經堂集 was destroyed by fire, but his 潑懷園文 survives. He was canonised as 文和.

- 116 Chang Tsai 張載 (T. 孟陽). 3rd cent. A.D. A native of 安平 An-p'ing, famous for an inscription he wrote in A.D. 280 at 劍閣 Chien-ko, on the top of the pass into modern Ssüch'uan, calling on the people of that province to trust more to virtue than to their mountain walls. This inscription was brought to the notice of the Emperor Wu Ti, who caused it to be engraved on the face of the mountain at the pass. Chang received a government appointment, and rose to be secretary in the establishment of the Heir Apparent. But political disturbances caused him to weary of office, and he retired into private life. He was also noted for his ugliness, which was so exaggerated that whenever he went out of doors the children used to pelt him with stones.

- 117 Chang Tsai 張載 (T. 子厚. H. 橫渠). A.D. 1020—1076. Son of Chang Ti, who died when he was quite young, and a native of 大梁 Ta-liang in Honan. As a boy he was devoted to military studies; but at the age of twenty he came under the notice of Fan Chung-yen, who urged him to study the *Doctrine of the Mean*. He then became a public teacher, and used to lecture, sitting upon a tiger's skin. Confucianism failing to satisfy his

spiritual needs, he turned towards Buddhism and Taoism; however, in 1056 his mind was so much influenced by the discourses of his nephews, Ch'êng Hao and Ch'êng I, that he returned home to continue his more legitimate studies, and in the following year graduated as *chin shih*. After holding various appointments, he retired in ill-health, and lived quietly in the country, dividing his time between study and instruction. About 1068 he was recalled to the capital; but his tenure of office was of short duration. He retired in disgust that his advice was not taken by Wang An-shih, and died on his way home. His chief work was the 正蒙, containing his theories as to the origin of the universe, and notes on Buddhist and Taoist doctrines. He also wrote the inscriptions on moral sentiment known as 東銘 and 西銘, from the positions they occupied in his study. He was ennobled as Earl, and canonised as 明; and in 1241 his tablet was placed in the Confucian Temple.

Chang Tsao 張皞 or 張藻 (T. 文通). A famous artist of 118 the T'ang dynasty, especially good at trees, rocks, and landscape. He used the worn-out stump of a brush, or his finger, to rub on the ink; and he is said to have been able to handle two of these at the same time, with one depicting the living, with the other the dead branches and leaves. Author of the 繪境言畫要訣.

Chang Tsu 張祖 (T. 太伯). Died A.D. 355. Son of Chang 119 Chün. He deposed and put to death his nephew 張耀靈 Chang Yao-ling, the son and legal successor to Chang Ch'ung-hua, and usurped the Imperial title. His outrageous cruelty led to his murder by one of his kinsmen.

Chang Tsu 張鷟 (T. 文成). 7th cent. A.D. A native of 120 Chihli and a scholar of the T'ang dynasty, who graduated in 679 when quite a youth. He rose to be a Censor; but his love of criticising all and sundry was constantly getting him into trouble.

In 713 he was denounced by a fellow Censor for slander, and banished to Canton. He succeeded however in obtaining his recall, and latterly was secretary in a Board. His fame as an author spread far and wide, his writings being known and admired even by the Japanese. His essays were said to be like "ten thousand *cash* chosen from ten thousand," — all good. Hence he received the sobriquet of 青錢學士.

Chang Tsung. See *Wan-yen Kung*.

- 121 **Chang Tsung-yü 張總愚.** Leader of the Nien fei, or mounted banditti, who for some years gave much trouble to the authorities in Chihli and other provinces, and slew the famous Manchu general Sêng-kó-lin-sin in A.D. 1864. He himself was slain by Liu Ming-ch'uan.

- 122 **Chang Ts'ung 寤璫 (T. 秉用).** A.D. 1475—1539. A native of Yung-chia in Chehkiang, who after failing seven times to obtain the *chü jen* degree, graduated as *chin shih* in 1521. By supporting the desire of the Emperor Shih Tsung to have his father canonised as 本生父興獻帝, while the general body of officials urged that the Emperor must recognise his predecessor alone as his (adopted) father, Chang obtained rapid promotion, along with Kuei O. By backing his master's views on all points of music and ceremony — the Emperor's hobbies — he gained such further favour that in 1527 he became a Grand Secretary. He was now able to wreak his vengeance on the Han-lin doctors who had at first ignored him. In 1529 he was denounced for arrogance and dismissed, only to be immediately reinstated as Prime Minister. He then came into conflict with Hsia Yen, and after a stormy term of office he retired in ill-health in 1535. The Emperor never wavered in his affection for Chang, who was able to effect some reforms, such as the abolition of eunuch Commandants. He was himself clean-handed, and put down bribery to a great extent;

but he was vindictive, and persecuted his opponents. In 1531 he was allowed to change his personal name, which resembled that of the Emperor, to 孚敬 (T. 茂恭). Canonised as 文忠.

Chang Tun 章惇 (T. 子厚). A.D. 1031—1101. One of the 123 chief Ministers who disgraced the reign of the Emperor Chê Tsung of the Sung dynasty. A native of P'u-ch'êng in Shansi, who while Magistrate of 商洛 Shang-lo in Shensi became the companion of Su Tung-p'o in his rambles. In 1068 Wang An-shih took him up, and by 1082 he was a Lord-in-waiting and member of the Privy Council. During the minority of Chê Tsung, he was dismissed from the capital to a Magistracy; but the Emperor on taking the reins of government made him a High Chamberlain. From 1094 to 1100, he and Ts'ai Pien wielded supreme power, which they used to gratify their spite against Sstü-ma Kuang and the other good officers of the Regency. They failed, owing to the remonstrances of the ladies of the harem, to have the Empress Regent, the wife of Shên Tsung, posthumously degraded; but they succeeded, to their master's regret, in depriving the reigning Empress of her position. Their forward foreign policy led to frontier wars and increased the people's burdens; and their fondness for innovation disturbed the administration. They kept their position, by banishing every one who dared oppose them, until the death of Chê Tsung, when Chang Tun was shelved as Duke for trying to hinder the accession of the Emperor Hui Tsung. An accident to the late Emperor's bier, of which he was in charge, caused him to be degraded to a petty post at Lei-chou in Kuangtung. Here, according to the precedent made by his own conduct in the case of Su Tung-p'o, who had become his enemy, he was not allowed to occupy any official house; and the people, remembering his spiteful persecution of those who let a dwelling to the poet, declined to rent him a residence. He died soon after at 睦 Mu-chou in Hupeh. His title of Duke was

restored to him, and in 1113 he received the rank of Grand Preceptor.
See Ch'ao Tuan-yen.

- 124 **Chang Wei** 張謂 (T. 正言). A native of Honan, who graduated as *chin shih* in A.D. 743. Rose to be Vice President of the Board of Rites, and gained distinction as a poet.
- 125 **Chang Yao** 張曜 (T. 耶齋). Died A.D. 1891. A native of Kiangsu, who had no education in his youth, but came into notice by his defence of 固始 Ku-shih in Honan against the Nien fei, in which he was supported by the rowdies of whom he was the head. After serving in the army, he was appointed Magistrate of Ku-shih, and having educated himself, rose in due course to be Treasurer of Honan. In the sixties he became Commander-in-chief in Kuangtung; and was sent to assist Tso Tsung-t'ang in the north-west, much against his will; and in October 1881 he was appointed Assistant Administrator of the New Dominion. In consequence of the hostilities with France in 1884, he was recalled with 11,000 men, and in the following July was gazetted Governor of Kuangsi. He was, however, kept to repair the moats and waterways of Peking, and sent to inspect the Yellow River, of which he was made Director in Shantung in 1890. In June 1886 he was appointed Governor of Shantung. Two years later he was made an Assistant Director of the Board of Admiralty, and a Junior Guardian of the Heir Apparent. He was ennobled for his services in Kansuh. Honest and industrious, he set his face against speculation, and was heavily in debt when he died. His soldiers so loved him that without murmuring they allowed their pay to run into arrears to the sum of no less than Tls. 1,400,000; and his justice and kindness to the people at large won him the popular title of 張青天 God Almighty Chang. He is included in the Temple of Worthies, and memorial temples have been erected to him in several places.

Chang Yen-shang 張延賞. 8th cent. A.D. An official who 126
served under the Emperors Su Tsung and Tai Tsung of the T'ang
dynasty. He was a relative of Chang Chia-chêng, the faithful
Minister of the Emperor Ming Huang and some time opponent of
the great Chang Yüeh, and rose to the highest offices of State.
On the occasion of an important criminal case he refused successive
bribes of 30,000 and 50,000 strings of *cash*, but his virtue
succumbed to an offer of 100,000 strings. He excused this lapse
on the ground that 100,000 strings would tempt even the gods,
who would resent the refusal of such a bribe by a mere mortal.
He died at the age of 61, and was canonised as 成.

Chang Yin-huan 張蔭桓 (T. 樵野). A purchase licentiate 127
of Kuangtung, who in 1881 was Taot'ai at Wuhu. Summoned to
Peking, he served in the Tsung-li Yamên from June to September
1884, when he was again appointed to be Taot'ai in Chihli. From
1885 to 1887 he was Minister to the United States, Spain, and
Peru, and in 1890 returned to the Tsung-li Yamên, of which he
was Vice President in 1894. In February 1895 he went to Japan
to negotiate peace, but his powers were found to be inadequate.
In 1896 he succeeded Li Hung-chang as negotiator of the com-
mercial treaty with Japan.

Chang Ying 張英 (T. 敦復. H. 樂圃). A.D. 1636—1708. 128
A native of 桐城 T'ung-ch'êng in Anhui, who graduated as *chin
shih* in 1667. Six years later he rose to be a Reader to the
Emperor K'ang Hsi, who at the approach of winter bestowed on
him and on Ch'ên T'ing-ching fifty sable skins and satin enough
for robes. He was one of the first members of the College of
Inscriptions, all of whom resided in the city so as to be ready to
attend the Emperor in his uncertain hours of leisure. He was constantly
being summoned by K'ang Hsi, whom he always accompanied on
tours of inspection. He was Chancellor of the Han-lin College and

Chief Supervisor of Instruction until 1697, when he was relieved of these posts at his own earnest request. From 1699 to 1701 he was a Grand Secretary; and after his retirement to his lifelong hobbies, music and gardening, K'ang Hsi twice went to visit him, and loaded him with marks of esteem. He was notably modest and affable, fond of giving secret aid to rising talent, and absolutely incorruptible. Canonised as 文端, and in 1730 included in the Temple of Worthies.

129 Chang Ying-wên 張應文 (T. 茂實). A.D. 1522—1619. He frequently competed at the public examinations without success, as he devoted all his thoughts to antiques, books, and paintings. Author of a work entitled 清秘藏 *A Treasury of Rare Curiosities*.

130 Chang Yu 張祐. Died between A.D. 827—835. A native of Nan-yang in Honan, distinguished as a poet and official under the T'ang dynasty.

131 Chang Yu 張有 (T. 謙中 and 眞靜). 11th cent. A.D. A native of Kiangsu, and author of the 復古編, an attempt to restore the old orthography and meanings of the written characters.

132 Chang Yü-shu 張玉書 (T. 素存). A.D. 1642—1711. A native of Kiangnan, who graduated as *chin shih* in 1661, and was soon employed as Tutor in the Palace. In 1685 he was President of the Board of Punishments; in 1688 was sent on a mission to the Yellow River; and in 1690 became a Grand Secretary. In 1691 he accompanied the Emperor K'ang Hsi on his visit to inspect the Yellow River, and in 1696 on his expedition against the Oelots. In 1699, while in mourning, he was ordered to place in the ancestral temple of the first Emperor of the Ming dynasty a tablet on which K'ang Hsi had inscribed, "Good government surpassing that of the T'ang and Sung (dynasties)," while the Emperor himself poured a libation at the dead monarch's tomb. He died while attending K'ang Hsi to Jehol. He is said to have been a learned and dignified man, a vegetarian and a

misogynist, who slept in his clothes so as to be ready to rise at the first streak of dawn. Canonised as 文貞, and included by Yung Chêng in the Temple of Worthies.

Chang Yüan-chên 張元禎 (T. 廷祥). Died A.D. ? 1506. 133

A native of Kiangsi, who wrote verses at five years of age. Han Yung greatly admired him, and chose his name. Graduating as *chin shih* in 1460, he remonstrated in vain on the prevailing abuses of the Government, and soon had to retire on account of a dispute over the biography of the Emperor Ying Tsung. After twenty years spent in studying philosophy, he was charged in 1488 with the preparation of the biography of the Emperor Hsien Tsung; and though he protested against the new Emperor's heterodoxy, avarice, love of amusement and of favourites, he was treated with great consideration, and placed on the Commission to revise the 通鑑纂要 *Compendium of History*. The Emperor Wu Tsung on his accession appointed him Vice President of the Board of Civil Office, and entrusted him with the preparation of Decrees and patents. His long retirement had made him old-fashioned; he did not get on with the younger generation, and was obliged to retire. In 1621 he was canonised as 文裕.

Chang Yüeh 張說 (T. 道濟 and 說之). A.D. 667—730. A 134

statesman and poet of the T'ang dynasty. He was born at Lo-yang in Shansi, his mother having dreamt that a jade swallow flew into her lap and that she became pregnant. In youth, his father conceived a dislike to him, and made him do menial work; but Chang Yüeh took every opportunity of improving his mind, and in 689 passed first as a 孝廉方正 "deserving scholar recommended for preferment." Soon afterwards, he obtained an appointment at the Court of the Empress Wu Hou, to whom he did not prove acceptable. For refusing to bear false witness against 魏元忠 Wei Yüan-chung, he was banished in 703 to

欽 Ch'in-chou in Kuangtung. He was recalled by the Emperor Chung Tsung, and the Emperor Jui Tsung made him Minister of State and entrusted to him a chief share in the great measures of government, besides charging him with the preparation of the dynastic history. Under the Emperor Ming Huang his career was one of alternate favour and disgrace; however at his death he was once more a Minister of State. His fame rests chiefly upon his poems, the pathetic beauty of which was said to have improved under the reverses of his later life. He was also distinguished as a painter. Was ennobled as Duke, and canonised as **文貞**.

- 135 Chang Yün-lan 張運蘭** (T. 凱章). Rose to the rank of sub-Prefect by fighting against the T'ai-p'ing rebels with a volunteer force raised in Hunan. In 1857 he was sent to Kiangsi, and became Prefect and then Taot'ai in 1859, being also made a *baturu* for his services in the field. In 1860 he was ordered by Tsêng Kuo-fan into Anhui, and in 1862 he was made Judge of Fukkien. In 1863 he fell into the hands of the rebels at **武平** Wu-p'ing and was slain. Canonised as **忠毅**.

- 136 Chang Yung 張詠** (T. 復之). A.D. 946–1015. Graduated as *chin shih* in 980, and became Magistrate of the District of **崇陽** Ch'ung-yang in Hupeh, where he beheaded an official servant whom he saw coming out of the treasury with a single *cash* sticking in his hair. He was highly recommended by K'ou Chun, and rose to be President of the Board of Works. The nickname **乖崖** was given to him by himself, and signified that he found it difficult to live in harmony with his surroundings. Canonised as **忠定**.

- 137 Ch'ang Chien 常建**. 8th cent. A.D. A poet of the T'ang dynasty. He graduated as *chin shih* in A.D. 727 and entered upon an official career, but ultimately retired to the mountains and lived as a hermit, devoting himself to the cult of Tao.

Ch'ang Chü 長沮. A man who was working in the fields on 138 one occasion when Confucius, passing by, wished to find out the whereabouts of a ford. Tzū Lu was sent to enquire of him; whereupon the man pointed significantly towards the Master and said, "He knows the ford." See *Chieh Ni*.

Ch'ang Ling 長齡 (T. 懋亭). A.D. 1758—1838. A celebrated 139 official, of Mongolian descent. He began life in 1775 as a secretary of the Grand Council, after taking the *hsiu ts'ai* degree at the Manchu examination. In 1787 he fought in Formosa, and in 1792—95 against Nepaul. In 1800 he was in command of the expeditionary force sent against insurgent bands in Hupeh, and subsequently in various operations undertaken from time to time against disturbances caused by the evil influence of secret societies. He became successively Governor of Anhui and Shantung, and in 1807 Governor General of Shensi and Kansuh. In 1808 he was impeached on several charges and stripped of his rank, and then banished to Ili. A few months later he was once more employed, and gradually rose again to the highest posts. In 1825 he was Viceroy of Ili. In 1826, when the rebel 張格爾 Jehangir crossed the frontier and began his depredations, capturing Kashgar, Yingishar, Yarkand and Khoten, he was appointed Generalissimo; and by the end of 1827 had captured Jehangir and put an end to the rebellion. The prisoner was sent to Peking in a cage, and brained in the presence of the Emperor, who conferred on Ch'ang Ling a triple-eyed peacock's feather. Canonised as 文襄, and admitted into the Temple of Worthies.

Ch'ang O 嫦娥. The wife of Hou I, who is said to have stolen 140 from her husband the drug of immortality and to have fled with it to the moon, where she was changed into a toad. This toad, which answers to our "man in the moon," is believed to swallow the moon during an eclipse. Ch'ang O's name was originally 恒

(or 姁) Hêng, in reference to the line 如月之恒 "like the waxing moon" in the *Odes*; but as the Emperors Mu Tsung and Chên Tsung of the T'ang dynasty both had Hêng for their personal names, it was therefore changed to Ch'ang.

141 Ch'ang-sun Shun-tê 長孫順德. An official under the Emperor T'ai Tsung of the T'ang dynasty, A.D. 627—650, who took some silk as a bribe. The Emperor, instead of punishing him, sent him a number of pieces of silk as a present, and thus put him to shame.

142 Ch'ang-sun Wu-chi 長孫無忌 (T. 輔幾). Died A.D. 659. A native of Lo-yang, and comrade in arms in early youth of Li Shih-min, who married his sister. When Li Shih-min came to the throne in 627 as second Emperor of the T'ang dynasty, Ch'ang-sun was made President of the Board of Civil Office, and was entrusted with revision of the criminal code. In 633 he was appointed to the Board of Works, and in 643 was made Senior Preceptor to his nephew, the Heir Apparent, whose guardian he became, conjointly with Ch'u Sui-liang, upon the Emperor's death in 649. In 654 he refused offers of heavy bribes to aid in the elevation of the Empress Wu Hou; the result being that in 659 he was accused of treason, stripped of his honours, banished to confinement in Ssüch'uan, and ere long put to death and his family exterminated.

143 Ch'ang Yü-ch'un 常遇春 (T. 伯仁). A.D. 1330—1369. Originally a bandit of 懷遠 Huai-yüan, he joined Chu Yüan-ch'ang in 1355, and by extraordinary acts of valour won a place second only to Hsü Ta. On several occasions during the struggle to gain the empire, he turned defeat into victory, and more than once he saved the lives of his master and Hsü Ta. Made a State Counsellor and a Duke, he shared in the victorious northward campaign of 1368—69. Brave to a fault, he treated his men with

kindness. A good strategist, though no scholar, he was never defeated; and from his frequent boast that with 100,000 men he could sweep the empire, he was nicknamed **常十萬** Hundred Thousand Ch'ang. His statue ranked second in the Temple of Men of Merit, and he received a place in the Imperial Temple. Posthumously ennobled as Prince, and canonised as **忠武**.

Chao Chên 趙禎 (originally **受益**). A.D. 1010—1063. Sixth **144** son of Chao Hêng, whom he succeeded in 1022 as fourth Emperor of the Sung dynasty. Until 1033 the Empress Dowager really ruled, though her inclination to arrogate supreme power was checked by Wang Tsêng and other loyal men. The Emperor, who thought himself her son, treated her with the utmost deference. He was of excellent personal character, anxious to rule well, and fond of his people; but he was weak and suspicious. He at first fell under the domination of Lü I-chien, who induced him to degrade his wife, and who treated harshly all his opponents, charging them with forming illegal cliques or cabals. After Lü's death in 1044 this charge was forbidden. From 1058 Han Ch'i was in power, and the administration was most successful. In 1034 the King of Hsia rebelled, and a desultory war ended in his recognition ten years later. The Emperor promoted education and patronised literature; and in 1060 the new T'ang history was completed. A rebellion of the aborigines of Kuangsi was put down by Ti Ch'ing in 1052, and other local risings occurred. The revenue was carefully fostered, and in 1059 the tea monopoly was abolished. In 1023 Government notes were introduced into Ssüch'uan, where the iron *cash* were found to be too clumsy. The Emperor lost his three sons early, and was very reluctant to appoint a successor. Han Ch'i, however, succeeded in getting a great-grandson of Chu Huang appointed in 1062. The presentation of auspicious articles was forbidden; general pardons were frequent,

and capital punishment rare. The Emperor refused to chastise Korea when tribute was not sent, because of his hatred of bloodshed; and on the occasion of a pestilence in the capital in 1054, he insisted on distributing all the medicine of the Palace. His death was lamented throughout the empire. Canonised as 神文聖武仁孝皇帝, with the temple name of 仁宗.

- 145 **Chao Chi 趙佖**. A.D. 1082—1135. Brother of Chao Hsü, whom he succeeded in 1100 as eighth Emperor of the Sung dynasty. For the first year the Empress Dowager 向 Hsiang was Regent, and displaced Chang Tun and Ts'ai Pien; but the Emperor soon recalled Ts'ai Ching, and the conservative party was again proscribed. The Emperor was a clever artist and an accomplished man, exceedingly fond of all rare and curious objects, which were wrung from the people by Chu Mien and the eunuch T'ung Kuan. In 1120 and 1121 local risings led to some alleviation of this burden; but the people were already ruined. He also loved Taoism, and vast sums were expended over buildings for his assemblies of Taoist recluses. Ts'ai Ching, in spite of occasional reverses, remained the real Minister until he was turned out in 1125 by his son 攸 Yu, who boldly encouraged the Emperor to enjoy himself. In 1111 T'ung Kuan brought back the Liao traitor 李 (altered to 趙 Chao) 良嗣 Li Liang-ssü, and it was determined to use the rising power of the China Tartars to crush the Kitans, in the expectation of recovering the northern Districts. Accordingly, in 1122 T'ung Kuan began hostilities, but the Imperial armies were twice routed, and a vast store of arms and equipments lost. When the Kitans were finally crushed, the demands of the China Tartars became extortionate, and in 1125 the latter invaded China in two columns. The Emperor, who had made no preparations to resist them, abdicated in favour of his son, taking the Taoist title of 教主道君太上皇帝. In 1127

he gave himself up, together with the new Emperor Ch'in Tsung, to the Chin^a army, which was besieging Pien-liang in Honan, and was carried north, where he died, his captors bestowing on him the contemptuous title of 昏德公 the Besotted Duke. His son, the first monarch of the Southern Sung dynasty, canonised him as 聖文仁德顯孝皇帝, with the temple name of 徽宗.

Chao Ch'i 趙岐 (T. 邠卿). Died A.D. 201, aged over ninety. 146

A native of 長陵 Ch'ang-ling, near Nanking. He was a nephew by marriage of Ma Jung, and was himself a scholar of distinction. But his outspoken denunciation of 唐珣 T'ang Hsien, or 唐寶 T'ang Pao, Governor of Lo-yang, brought him into trouble, and he had to flee to 北海市 Pei-hai-shih(?), where he changed his name from 趙嘉 Chao Chia (T. 臺卿) to that by which he is now known. Disguised as a seller of cakes, he was accosted by 孫嵩 Sun Sung, who suspected him to be no common man, and asked how he bought and sold his cakes. "They cost me thirty cash," he replied, "and I sell them for thirty cash." "You are no cake-seller," cried Sun Sung, and carried him home in his chariot. By the year A.D. 195, Chao had risen to be a Minister in the Court of Sacrificial Worship; and one day chancing to meet Sun Sung, the two old friends burst into tears. Besides writing a commentary upon Mencius, whose seven books he subdivided into sections, chapters, and paragraphs, he was an artist of no mean repute; and among other pictures he painted portraits of himself, Chi Cha, Tzū Ch'an, Yen Ying, and 叔向 Shu Hsiang, sitting together at a feast.

Chao Ch'i 趙禔. A.D. 1222—1274. A descendant in the twelfth 147 generation from the founder of the Sung dynasty, and cousin of Chao Yün. He reigned as sixth Emperor of the Southern Sung dynasty from 1265 to 1274. In spite of strict training, he turned out a mere debauchee, who let his country go to ruin, and believed

the fables of peace and prosperity told to him by Chia Ssü-tao. Chia was treated almost as an equal, and a threat to retire never failed to enable him to carry his point. All matters were left to his decision. He sold office, concealed the disasters of the war, and left the grievances of the people unredressed. Warnings of impending Mongol invasion were disregarded, until in 1268 siege was laid to Hsiang-yang in Hupeh. The heroic defence of 呂文煥 Lǚ Wên-huan delayed the collapse of the dynasty; however in 1273, disgusted at the feeble attempts of an apathetic Court to succour him, and disheartened by the fall of 樊城 Fan-ch'êng, owing to the use of artillery from Central Asia, that General capitulated. Even this disaster failed to shake the Emperor's confidence in Chia Ssü-tao, whose honours were continually increased. In 1269 written Mongol characters were introduced, and in 1271 the dynastic style 元 Yüan was formally adopted by the Mongol conquerors. Canonised as 度宗皇帝.

- 148 **Chao Chia** 趙嘏 (T. 承祐). 9th cent. A.D. A native of Shan-yang in Kiangsu, who flourished as a poet and official under the T'ang dynasty. He graduated as *chin shih* in 842, and rose to be Commandant of 渭南 Wei-nan in Shensi. The poet Tu Mu called him 趙倚樓 Chao I-lou, from a line of his poetry which ran 長笛一聲人倚樓.
- 149 **Chao Chih-hsin** 趙執信 (T. 伸符. H. 秋谷). A.D. 1662—1744. A native of Shantung. Graduated as *hsiu ts'ai* at the early age of 14, and as *chin shih* in 1679. He was engaged upon the *Institutes* of the present dynasty. Forced to retire at the age of 30, he devoted himself to wine and poetry and travel. He wrote on the Tones, and on the principles of the poetic art.
- 150 **Chao Ch'ung-kuo** 趙充國 (T. 翁孫). B.C. 137—52. A military commander under the Han dynasty. He belonged to a corps of young men who met together to practise archery and

horsemanship; and first distinguished himself in B.C. 99 by leading a small force to the relief of Li Kuang-li, who was surrounded by the Hsiung-nu. Although numbering about one hundred in all, they broke through the cordon and accomplished the dangerous mission. Chao himself received over twenty wounds; and when the Emperor saw his scarred body, his Majesty at once appointed him to an important post. Siding with Ho Kuang in the elevation of the Emperor Hsüan^a Ti in B.C. 73, he was rewarded by being ennobled as Marquis. He subsequently led a campaign against the Tangut tribes, and won many of them over to allegiance. He was the originator of the 屯田 system of military settlements, under which the settlers contributed by taxes or by service to the expenses of administration in return for their allotments. He was canonised as 壯, and his portrait was hung in the 未央 Wei-yang Hall.

Chao Fei-yen 趙飛燕. Died B.C. 6. Daughter of a musician 151
named 馮萬金 Fêng Wan-chin, she was trained as a dancing-girl; and her grace and lightness were such that she received the name of Fei-yen "Flying Swallow." At her father's death, she and her sister 合德 Ho-tê took the surname of Chao, and found their way to the capital. There she was seen in B.C. 18 by the Emperor Ch'êng Ti, when his Majesty was roaming the city in disguise. The two girls were forthwith placed in the Imperial seraglio; and Fei Yen became favourite concubine, to the exclusion of the famous Pan Chieh-yü. In B.C. 16 she was raised to the rank of Empress Consort, Ho-tê being honoured with the title of 昭儀 Lady of Honour; but on the death of the Emperor she was driven by Palace intrigues to commit suicide.

Chao Fu 趙復 (T. 仁甫. H. 江漢). Born about A.D. 1200. 152
A native of Tê-an in Hupeh. Graduated as *chin shih* in 1234; and having no desire to take office, he opened a school in his native District. In 1235 he was taken prisoner by the Mongol invaders,

and sent to the Court of the Khan. His captor, named 姚樞 Yao Shu, treated him kindly, and took charge of all his manuscripts; and when he reached Peking, the Khan made him offers of employment. These he steadily refused, and at length he was set at liberty. He became the head of a college; but finally he took to a wandering life, and disappeared from the scene, the date and place of his death being unknown. He was the author of many commentaries on the Classics and philosophical treatises, and also of some poetry. In 1724 his tablet was placed in the Confucian Temple.

- 153 **Chao Hông 趙恒** (originally 元侃). A.D. 968—1022. Third son of Chao Huang, whom he succeeded in 997 as third Emperor of the Sung dynasty. Mild, affectionate, capable, he was devoted to Taoism and superstition. He began by restoring his uncle's title, and treated his elder brother well all through his reign. In 1002 the death of the ruler of Hsia gave him an opportunity of crushing that State; but the kindly monarch contented himself with admonishing the new ruler, who submitted and was ennobled as Prince in 1006. In 1004 the Kitan Tartars invaded China; but through the courage and constancy of K'ou Chun they were forced to agree to a treaty of peace, under which, in return for a yearly subsidy, the integrity of China was secured. In 1008, chiefly owing to the report of Ting Wei that there was a large surplus in the treasury, the Emperor began a series of Imperial sacrifices which cost vast sums. Written revelations were at this time frequently received from God, and the documents were lodged in special temples. Auspicious grasses and double-eared stalks of grain poured in from the provinces, and general pardons in return for the supposed favour of Heaven became common. In 1015 a descendant of Chang Tao-ling received an honorary title. Confucius was likewise honoured, and temples to him in all the District cities were decreed in 1011. The Emperor promoted education and agriculture; and in 1014 the

population was returned at 22,976,965. The power of the eunuchs was repressed; and one was put to death in 1010. In 1020 the insanity of the Emperor led K'ou Chun to propose the Regency of the young heir; but the Empress 劉 Liu, a clever woman of low birth, who since 1012 had interfered more and more, aided by Ting Wei and the eunuch 雷允恭 Lei Yün-kung, got rid of K'ou Chun; and on the Emperor's death the trio seized supreme power. An error, however, in preparing the Emperor's grave enabled Wang Tsêng to get the upper hand. Canonised as 文明武定章聖元孝皇帝, with the temple name of 眞宗.

Chao Hsi-hsü 昭奚恤. Minister to Prince Hsüan^a of the 154 Ch'u State. The latter enquired one day of his courtiers why Chao was so much feared in the north. "Once upon a time," replied 江乙 Chiang I, "a tiger caught a fox. The fox said, 'Do not eat me. God has made me lord of all the beasts. If you do not believe, I will walk on ahead, and you shall follow; and then you will see.' Of course the other beasts of the field, when they saw the tiger, ran away in terror. Just so the people in the north. They are not afraid of Chao, but of your Highness' soldiers who follow him."

Chao Hsiao 趙孝 (T. 長平). 1st cent. A.D. An example of 155 fraternal love. In a time of famine, when people were eating each other, some brigands had captured his younger brother Chao 禮 Li. Thereupon he offered to take his brother's place, urging that he was fat and Chao Li thin. The brigands were touched by this appeal, and released them both. Under the Emperor Ming Ti of the Han dynasty, both he and his brother rose to high office.

Chao Hsien 趙焘. A.D. 1271—1277. Third son of Chao Ch'i. 156 He reigned from 1274 to 1276 as seventh Emperor of the Southern Sung dynasty, under the Regency of his mother. He was

no sooner placed on the throne than the Mongols invaded the Sung territory in great force, under the leadership of Bayan, who issued a manifesto setting forth the crimes of Chia Ssü-tao. Wuch'ang offered but a feeble resistance, and having reduced it, Bayan swept down the Yang-tsze, many cities opening their gates. In 1275 Chia Ssü-tao, who on hearing of the death of 劉整 Liu Chêng had advanced as Commander-in-chief to Wuhu, was routed after vain attempts to negotiate, and fled to Yangchou. Nanking was abandoned; Soochow declared for the Mongols; and Hangchow was in a state of siege. All chance of peace was lost by the murder of Mongol envoys near Soochow, and a great naval defeat near Chinkiang sealed the fate of the dynasty. Bayan received the surrender of Hangchow early in 1276, the few patriots who had clung to the falling throne joining one or other of the Princes set up in Fuhkien. The Emperor and most of the Imperial family were sent to Peking, and the former died a year later in the desert of Gobi. Canonised as 恭宗皇帝.

- 157 **Chao Hsü 趙頊**. A.D. 1048—1085. Eldest son of Chao Shu, whom he succeeded in 1067 as sixth Emperor of the Sung dynasty. He possessed many virtues, but was cursed with an ambition to recover from the Liaos all the territory that had once belonged to the empire. Han Ch'i and other experienced men warned him in vain; and he found an ally in Wang An-shih, whose projects for increasing China's wealth and power resulted, owing to his own undue haste and the indiscriminating opposition of all the conservative officials, only in discontent and official persecution. Petty wars followed: with Hsia (1067 and 1082—83); with the Turfan (1072); with the aborigines of the south-west (1074); and with Cochinchina (1075—76). Intended as preparatory to a war with Liao, these wars cost vast sums and ended in no substantial gain; while the Emperor's evident ambition opened the

way to power for intriguing flatterers. In 1076 a eunuch, 李憲 Li Hsien, was put in supreme command on the north-western frontier, and did much mischief; but in his last years the Emperor came to realise the vanity of his ambitious schemes, and sought peace. The reign was made glorious by the works of Ch'êng Hao, Ch'êng I, Chou Tun-i, and Chang Tsai; and in 1084 Ssü-ma Kuang finished his great history. Honours were paid to Mencius and other worthies, though public opinion was shocked by the admission of Yang Hsiung and Hsün K'uang to the Confucian Temple. Canonised as 英文烈武聖孝皇帝, with the temple name of 神宗.

Chao Hsü 趙煦. A.D. 1076—1100. Sixth son of Chao 頊 158 Hsü, whom he succeeded in 1085 as seventh Emperor of the Sung dynasty. The Empress 高 Kao, consort of Chao Shu, was Regent until her death in 1093. Aided at first by Ssü-ma Kuang, she reversed the revolutionary measures of the last reign, and gave office to the conservative party. They, however, split into three factions, the Lo-yang, Ssüch'uan, and Northern, headed by Ch'êng I, Su Shih, and Liu Chih; and their squabbles so disgusted the Emperor that so soon as he took the reins of government, he announced his intention of carrying out his father's policy. Under the ministry of Chang Tun and Ts'ai Pien, some of the reforms of Wang An-shih were re-introduced, the history of the last reign re-written, and 830 names of conservatives placed on the list of the proscribed, a vengeance which they had deserved by their own harshness to their opponents. In 1096 the Empress 孟 Méng, who had been selected by the Regent in 1092, was degraded to make way for a favourite concubine; but the Emperor refused to degrade the Regent herself. Externally the reign was peaceful, four fortresses being given back to the Hsia State in 1090. In 1088 the total population was returned at 32 millions.

Canonised as 欽文睿武昭孝皇帝, with the temple name of 哲宗.

Chao Hsüan Ti. See **Li Chin.**

- 159 Chao Huan 趙桓.** A.D. 1100–1160. Eldest son of Chao Chi, upon whose abdication in 1125 he succeeded as ninth Emperor of the Sung dynasty. Aided by Li Kang, he strove to reform the Government. A new siege of his capital in 1126 by the Chin^a Tartars resulted in the cession of territory and the payment of all his own and the inhabitants' treasure. The Tartar army had no sooner withdrawn than the Emperor, who would not allow its retreat to be harassed, denounced the extorted treaty and attempted to raise the siege of T'ai-yüan in Shansi. His advisers disbanded the forces which had gathered to save the capital and which had contributed to the Tartar retreat; and when another invasion took place at the end of the year the Sung Ministers, who had been busy squabbling among themselves, were powerless to withstand it. The Emperor went to the enemy's camp to get terms; and he, his father, and most of the Imperial family were taken into captivity, Chang Pang-ch'ang being set up as Emperor to rule under the Chins^a. The Emperor's brother, the founder of the Southern Sung dynasty, canonised him as 恭仁順德仁孝皇帝, with the temple name of 欽宗.

- 160 Chao Huang 趙炅** (originally 匡義, changed by Chao K'uang-yin to 光義). A.D. 939–997. Brother of Chao K'uang-yin, whom he succeeded in 976 as second Emperor of the Sung dynasty. He showed some indecent haste to change the year-title, and exhibited a harshness — foreign to his general character — towards his younger brother and nephew, which drove them to commit suicide. But altogether he was mild, forbearing, and economical, and an ardent student, especially of history. He paid great attention to education and to revenue. In 982 the *chin shih* were first ranged in

the existing three classes. In 987 the empire, which since the suppression of the Northern Han State in 979 had almost equalled in extent the China of the T'ang dynasty, was divided into fifteen provinces, each under a Governor; and thus the power of the former great provincial Governors finally ceased. A rising in Ssüch'uan in 994 led to the appointment of a eunuch General, **王繼恩** Wang Chi-ên; but the Emperor, warned, as he said, by his historical studies, refused to admit eunuchs to the Central Government. The northern frontier was constantly disturbed by the Liao Tartars, with whom began in 981 a series of wars, which coupled with the establishment of the Western Hsia State, greatly impaired the power of the dynasty. Occasional droughts and famines are recorded, but on the whole the reign was a time of peace and prosperity. The Emperor degraded his eldest son on account of his sympathy with his uncle; and he chose his third son to be Heir Apparent in 995. A plot to set the Heir aside was made by the Empress, and Wang Chi-ên and other eunuchs, aided by certain statesmen, but it was foiled by Lü Tuan. Between 982 and 989 a temple and pagoda for a relic of Buddha were built at enormous expense, in spite of the remonstrance of **田錫** T'ien Hsi. Canonised as **神功聖德文武皇帝**, with the temple name of **太宗**.

Chao-hui 兆惠 (T. 和甫). Died A.D. 1764. A Manchu, 161 who played a prominent part in the conquest of the Sungars in 1756—1759. His retreat from Ili to Urumtsi during the severe winter of 1756, and in face of fearful odds, and his stubborn defence of his camp before Yarkand at the end of 1758, won him great fame and rewards. In 1761 he became an Assistant Grand Secretary, and was employed on missions of investigation until his death. In the poem of the Emperor Ch'ien Lung entitled **懷舊詩** *A Retrospect*, composed in 1779, Chao-hui is one of his **五**

功臣 Five Men of Action, the others being Fu-hêng, Ming-jui, O-li-kun, and Yo Chung-ch'i. Was ennobled as Duke, canonised as **文襄**, and included in the Temple of Worthies.

162 Chao Hui-ch'ien 趙撝謙 (his personal name was originally **古則**). A.D. 1352—1395. A poor orphan, native of 餘姚 Yü-yao in Chehkiang, who was brought up at a temple until he was of age, when he wandered far and wide on foot in all weathers to study under the best teachers the Confucian Canon, poetry, music, and the various forms of written characters. This last was his special subject, and he compiled the **六書本義**, a dictionary under 360 radicals, and also the **聲音文字通**, which latter work was brought to the notice of the Emperor in 1405, and at once incorporated in the great encyclopædia of Yung Lo. In 1379 he visited the capital, in reference to the dictionary known as the **正韻**, and was afterwards a Magistrate in Kuangtung. He was known as the **考古先生** Antiquarian.

163 Chao I 趙翼 (T. 耘鬆. H. 甌北). A.D. 1727—1814. Graduated as *chü jen* in 1750, and was employed in the Grand Council. In 1760 he came out second on the list of *chin shih*. About 1766 he went as Prefect to Kuangsi, but was shortly afterwards impeached, and was transferred to the army then invading Burmah. Later on, he was Prefect at Canton, and in 1771 he retired, though he subsequently assisted by his counsels in the pacification of Formosa. He was distinguished as a poet and as an historical critic. Besides collections of poems, his best known works are the **皇朝武功紀盛**, an account of the wars of the present dynasty, and the **簷曝雜記**, containing notes on matters of interest in his own time.

164 Chao Ju-kua 趙汝适. A member of the Imperial family under the Sung dynasty, A.D. 960—1278. He held the position of Superintendent of Customs at Ch'üan-chou in Fukkien — the

Zayton of Marco Polo — and in his official capacity was thrown into contact with merchants of Arabia, Persia, and India, who came to trade. He used his opportunities to advantage, and collected a store of information on foreign countries, which he published in a work in two volumes, under the title of 諸蕃志. Vol. I. treats of Further India, the Archipelago and the Philippines, Japan, Korea, the Loo-choo Islands, Ceylon, Spain, Cochin-China, Tongking, and the dominions of Islam, &c. Vol. II. contains a description of the various articles imported into Ch'üan-chou, followed by an account of the island of Hainan.

Chao Kao 趙高. Died B.C. 207. A famous eunuch in the 165 service of the First Emperor, on whose death in B.C. 210 he conspired with Li Ssü and produced a spurious Decree, giving the throne to the late monarch's second son, Hu Hai, instead of to the eldest, Fu Su, who was then undergoing a sentence of banishment. Having succeeded in his plot, he gradually began to usurp all power, and even entered into treacherous communications with Liu Pang regarding the ultimate partition of the empire. The march of the latter upon the capital somewhat precipitated matters. Chao Kao feared lest his treachery should be discovered, and at length put his puppet sovereign to death, declaring that he was unfit to reign. He then set up Tzū Ying, son of Fu Su, as King (no longer Emperor) of Ch'in, meaning that he too should be removed when necessary for his own plans. Tzū Ying, however, got wind of his designs, and caused him to be assassinated as he was entering the palace. Tradition says that on one occasion, in order to discover which of the officials at the Court of Hu Hai, the Second Emperor, would be likely to defy him, he presented the Emperor with a stag, saying that it was a horse. His Majesty, bewildered by the absurdity of the statement, appealed to his surrounding courtiers. Those who were bold enough to say that it

was a stag were marked down by Chao Kao for destruction.

166 Chao Kou 趙構. A.D. 1107—1187. Ninth son of Chao Chi, and first Emperor of the Southern Sung dynasty, reigning from 1127 to 1162. When the Chin^a Tartars carried his brother, the Emperor Ch'in Tsung (see *Chao Chi*) and nearly all the Imperial family into captivity, he was placed on the throne at Nanking by the degraded wife of Chê Tsung (who alone had been left behind) at the request of the Chin^a puppet Chang Pang-ch'ang. Aided by Tsung Tsé, Li Kang, and other patriots, he re-established the Sung, though with a much lessened territory; but he would not prosecute the war against Chin^a with ardour, and preferred peace and the comfort of Hangchow, whither he removed his capital permanently in 1138. At the beginning of his reign he was entirely in the hands of his favourites 黃潛善 Huang Ch'ien-shan and 汪伯彥 Wang Po-yen; and from 1141 until his death in 1155 Ch'in Kuei wielded supreme power. Li Kang and Chao Ting strove in vain to rouse their master to shame for his lost territory; and Chang Chün, Han Shih-chung, 劉錡 Liu I, and Yo Fei, whose prowess prevented farther curtailment of his dominions, were alternately honoured and disgraced by the vacillating monarch. Driven in 1129 from Yang-chou, where he narrowly escaped capture by Chin^a raiders, of whose advance his favourites had kept him ignorant, the Emperor was forced by two discontented leaders of his body-guard to abdicate in favour of his son. Chang Chün and 呂頤浩 Lü I-hao, however, succeeded in replacing him on the throne. In the same year Nanking and Hangchow fell before the northern invaders, and the Emperor had to seek refuge on shipboard. Yo Fei stemmed the tide of conquest, and Han Shih-chung, despite ultimate defeat, made the recrossing of the Yang-tzse so hard a task that the Chins^a never penetrated south of it again. The war continued with varying

success, and extreme hardship to the worn-out people of China. It was complicated by the ambitious hostility of the rival Emperor Liu Yü (*q.v.*), and by rebellions in Hu-Kuang, Kiangsi, and Fuhkien. The patriots wasted their energies in unworthy rivalries, by which Ch'in Kuei profited to drive all opponents of his peace policy from Court; and in 1141 he induced the Emperor to agree to derogatory terms of peace, which included cession of territory in Shensi and all north of the Huai river, acknowledgment of vassalage, and a yearly tribute. The death of Ch'in Kuei was followed by an immediate change of policy, and by a fresh Chin^a irruption in 1162. The northern throne, however, was seized by a usurper, who was as anxious for peace as was the Chinese Emperor. On its ratification, Chao Kou abdicated in favour of his adopted son, Chao Shên. Canonised as 高宗皇帝.

Chao Kua 趙括. Son of Chao Shê. From his youth upwards 167 he thought and spoke of nothing but war and military matters, to the dismay of his father, who prophesied that he would bring ruin upon the Chao State. After the death of his father, war broke out with the Ch'in State, and he was appointed to the command. His mother, however, was anxious for him not to go, and petitioned the Prince of Chao to that effect, quoting also his father's prophecy. He was sent in spite of her; the result being that he himself was slain, and his whole army, amounting to 450,000 men, was destroyed.

Chao K'uang-yin 趙匡胤. A.D. 927—976. The founder of 168 the Sung dynasty. Descended from a family of officials under the T'ang dynasty, he rose to high military command under the Emperor Shih Tsung of the Later Chou dynasty. On the death of the latter he became Grand Marshal, and was entirely trusted by the mother of the boy-sovereign. The disturbed state of the empire led men to look to him for the restoration of order; and

when he was sent to repel a reported inroad of the northern Han State and the Liao Tartars, his army invested him with the yellow robe at 陳橋 the Bridge of Ch'ên in K'ai-fêng Fu. He professed surprise and reluctance; but there is little doubt that he knew of the design, to which his brother and successor and Chao P'u were privy. He used his authority well. The power of the satraps was taken away, and Magistrates were appointed by the Emperor only. Of the States and Principalities into which China had split on the fall of the T'angs, only the Northern Han survived this reign, to fall in 979. Agriculture and education were fostered, and public granaries re-established. Capital sentences were in future to be confirmed by the Throne; and all *chin shih* were to be re-examined and to pass the final Palace examination. The Emperor had always loved study, and he impressed the need for it even on military officers, while he would have no Magistrates who were not literary men. He chose his officials with anxious care, and let them remain long in office. Personally frugal, he forbade luxury in the Palace, declaring that he held the empire as a great trust. To his fallen rivals he was kind, and in every war his one command was that there should be no slaughter nor looting. A new calendar, a revised criminal code, and an amended set of ceremonial rules, were among the many benefits he conferred upon the empire. Although he had sons, in obedience to the command of his mother he left his throne to his brother, the arrangement being that his own son should be Heir Apparent, and succeed upon the brother's death. Later writers have indeed suggested that his brother forced the Emperor to make him his heir, even using personal violence. On the other hand, he is said to have been so fond of his brother, that when the latter was cauterised for some disease, he too cauterised himself, in order to share the pain. Canonised as 英武聖文神德皇帝, with the temple name of 太祖.

Chao Kuo 趙過. 2nd. cent. B.C. An official under the Emperor 169 Wu Ti of the Han dynasty, who is said by some to have been the first to substitute oxen for human labour in ploughing.

Chao K'uo 趙擴. A.D. 1168—1224. Third son of Chao Tun. 170 He reigned from 1194 to 1224 as fourth Emperor of the Southern Sung dynasty. A good-hearted but feeble ruler, he fell under the domination first of Han T'o-chou, whose niece he married, and on his assassination in 1207, under that of Shih Mi-yüan. Han T'o-chou, by accusing his opponents of caballing, and stigmatising as false learning the teachings of the two Ch'êngs and their followers, was enabled to fill all offices with his own creatures, and to enter upon a war with the Chin^a Tartars in 1206. The war proved disastrous, and ended in the assassination of Han and the acceptance of burdensome conditions of peace in 1208. The Mongols, however, were now penetrating into northern China, and in 1214 the annual tribute was stopped; yet no preparations were made by the short-sighted rulers of the House of Sung against the rising power that was to overwhelm them. A desultory war with the Chins^a ensued, but few engagements took place. On the Emperor's death, the Empress and the all-powerful Shih Mi-yüan passed over the Heir Apparent, who had rashly disclosed his hostility towards the latter, and set up a descendant of the founder of the Sung dynasty. Canonised as 寧宗皇帝.

Chao Liang-tung 趙良棟 (T. 擎宇 and 西華). A.D. 171 1620—1697. A successful military officer during the reign of the Emperor K'ang Hsi. In 1676 he quelled the mutiny of the troops in Shensi, and took a prominent part in recovering Ssüch'uan in 1679. For the latter service he was made President of the Board of War and Viceroy of the Yün-Kuei provinces. In 1681 he was sent to Yünnan, to aid in stamping out the last traces of the rebellion of Wu San-kuei. His plans were adopted; the provincial

capital fell, and 吳世璠 Wu Shih-fan committed suicide. Owing to jealousies, it was not until 1694 that he was ennobled and received a present of Tls. 2,000. He is stated to have owed his successes to his strict discipline and sympathy with his soldiers, whose hardships he invariably shared. Canonised as 襄忠, and in 1730 included in the Temple of Worthies.

Chao Lieh Ti. See **Liu Pei.**

172 Chao Mêng-chien 趙孟堅 (T. 子固. H. 彝齋居士). 13th cent. A.D. A scion of the Imperial House of Sung, who graduated in 1226, and about 1260 was a Fellow of the Han-lin College. After the fall of the Sung dynasty, he lived in seclusion at 秀 Hsiu-chou in Chehkiang until his death at the age of ninety-seven. A deep student and a fair poet, he is famous for his landscapes and flowers drawn in black and white. Author of the 梅譜, a treatise on the plum-tree.

173 Chao Mêng-fu 趙孟頫 (T. 子昂. H. 松雪). A.D. 1254—1322. A lineal descendant of the founder of the Sung dynasty, and an hereditary official. Upon the fall of the House of Sung he retired into private life until 1286, when he was summoned to Court and appointed secretary in the Board of War. By 1316 he had risen to a high post in the Han-lin College, and was highly esteemed by the Emperor, who always addressed him by his style, Tzū-ang, instead of using his official name, Mêng-fu. He was distinguished as a calligraphist, and as a painter of landscapes, flowers, men, and horses. His wife, 管夫人 the Lady Kuan, was also an artist of considerable talent. Canonised as 文敏.

174 Chao O 趙娥. A filial daughter, who lived about B.C. 150. Her father having been falsely accused and executed, and his goods confiscated, by a corrupt official named 季壽 Chi Shou, she set to work to avenge his death. She practised until she became an adept at the use of the sword; and at length, after ten years of

watching and waiting, she found her opportunity, and laid Chi Shou dead at her feet. Carrying his bleeding head in her hand, she at once gave herself up to justice; but the official who reported the case to the Emperor obtained for her a full pardon, and shortly afterwards married her.

Chao Pao 趙苞 (T. 威豪). Died A.D. 177. A native of 175
甘陵 Kan-ling in Chihli, who first distinguished himself by disowning a cousin for becoming a eunuch. Graduating as *hsiao lien*, he rose in the public service until he was appointed Governor of Liao-hsi, in which capacity he succeeded in keeping peace along the frontier. His mother and wife were on their way to join him when they fell into the hands of a band of Turkic marauders. Chao Pao at once led forth troops to the rescue; whereupon the brigands placed his mother and wife in their front rank. His mother however cried out that no question of ransom was to be entertained for a moment, and Chao gave the signal to attack. The brigands were overwhelmed, but the two women were killed in the fray. The Emperor in vain tried to soothe his grief by ennobling him as Marquis. As soon as the funeral was over Chao exclaimed, "To take one's pav and to shirk danger, is not loyalty; but to kill one's mother, even in the discharge of duty, is not filial piety. I can no longer face the world." He then vomited blood and died.

Chao Pien 趙抃 (T. 閱道). A.D. 994–1070. An official of 176
the Sung dynasty, celebrated for his integrity and benevolence. Graduated as *chin shih* in A.D. 1034. He acted fearlessly as a Censor, and later on opposed the innovations of Wang An-shih. Was popularly known as 鐵面御史 the Censor with the Iron Face. When sent as Governor to Shu (modern Ssüch'uan), he took nothing with him but a lute and a crane. Even these were dispensed with at his next incumbency, and he was attended only by a single grey-headed servitor. When acting as Governor of

Yüeh-chou, the region of Chehkiang was afflicted by famine caused by drought and locusts, and the price of grain went up. His brother officials forbade the raising of prices; but Chao Pien pursued a different policy. He proclaimed in his district that every one with grain to sell might raise the price as he pleased; the consequence being an influx of supplies which made provisions abundant at a low rate. His example is still appealed to as that of a saviour of the people in times of distress. It is also recorded of him that every night he was accustomed to robe himself and with offerings and incense to submit to Almighty God the events of the day. An act which he could not thus submit, he would hesitate to perform. Canonised as 清獻.

- 177 **Chao Ping 趙昀**. A.D. 1271—1279. The youngest son of Chao Ch'ü, and the ninth and last Emperor of the Southern Sung dynasty. On the death of Chao Shih in 1278, most of the officials wished to disperse and give up the hopeless struggle against the Mongols; but Lu Hsiu-fu induced them to proclaim this boy, and aided by Chang Shih-chieh, kept up some semblance of a Court. Being hard pressed at 碭洲 Kang-chou (see *Chao Shih*), the Sung moved to the stronger position of Yai-shan, an islet in a bay some 30 miles south of the city of 新會 Hsin-hui in Kuangtung. They had still over 20,000 followers, and 1,000 vessels. Towards the end of 1278 Canton was abandoned, and Wên T'ien-hsiang, who had been heroically struggling in northern Kuangtung, was captured through the treachery of a subordinate. Early in 1279 the Mongols under Chang Hung-fan beleaguered the last stronghold of the Sung by land and sea. Shut up in their ships, which they formed into a compact mass and fortified with towers and breastworks, the patriots, deprived of fresh water, harassed by attacks during the day and by fire-ships at night, maintained the unequal struggle for a month. But when, after a long day's fighting, Lu Hsiu-fu

found himself left with only sixteen vessels, he fled up a creek. His retreat was cut off; and then at length despairing of his country, he bade his wife and children throw themselves overboard. He himself, taking the Emperor on his back, followed their example, and thus brought the great Sung dynasty to an end. Chao Ping is known in history as 帝昺, never having been canonised.

Chao P'u 趙普 (T. 則平). A.D. 916—992. A native of 薊 178 Chi-chou in Chihli, whose family moved to Lo-yang in Honan. As a youth he was grave and reserved. In 954 he entered the service of Chao K'uang-yin, founder of the Sung dynasty, as secretary, tended the future Emperor in an illness, and became his friend. He was present when his master was invested by the army with the Imperial robes, and was left in charge of the capital while the sovereign's presence was required elsewhere. In 962 he was placed upon the Privy Council; and from that time became the trusted counsellor of the Emperor, who is said on one occasion to have visited him, unattended, in a snowstorm, so anxious was the monarch to obtain his opinion. The drastic reforms which he initiated brought him unpopularity, and intrigue caused him to fall into disfavour at Court. He was ordered to Yünnan; and although after a year or two he returned, he never completely regained his former position with the founder of the dynasty. The second Emperor, T'ai Tsung, received him back into favour, and made him a Minister; and when he was departing for a high provincial post, indited to him a farewell ode. In 992, after holding a variety of posts, he was made Grand Preceptor of the Heir Apparent, and ennobled as Duke. He was a devoted student of the *Analects* of Confucius, and once said to the Emperor T'ai Tsung, "With one half of this work I helped your father to gain the empire, and now with the other half I am helping your

Majesty to keep it." During all his years of official life, he never asked a favour for any of his own relatives. Canonised as 忠獻.

179 **Chao Shê 趙奢**. 3rd cent. B.C. A collector of revenue under the Chao State. Because some members of the family of the lord of P'ing-yüan refused to contribute, he put nine of them to death. Their master was so struck by this bold proceeding that he recommended Chao Shê to the Prince of Chao for employment in connection with the State finances. Later on he was appointed to lead an army to the rescue of the Han^a State, which was attacked by the aggressive Ch'in State, and gained a brilliant victory over the enemy, for which he was ennobled as Prince.

180 **Chao Shên 趙昀**. A.D. 1127—1194. A descendant in the seventh generation from the founder of the Sung dynasty. He was adopted by the childless Chao Kou, and reigned from 1163 to 1189 as second Emperor of the Southern Sung dynasty. He desired to recover his ancestral possessions from the Chin^a Tartars, but the impoverishment of the country forced him to accept peace in 1165. In 1189 the Emperor abdicated in favour of his third son, whom he had carefully educated. Canonised as 孝宗皇帝.

181 **Chao Shên-ch'iao 趙申喬** (T. 慎旃 and 松伍). A.D. 1644—1720. A native of Wu-chin in Kiangnan, who graduated as *chin shih* in 1670, and was for many years Magistrate of 商邱 Shang-ch'iu in Honan. His administration was earnest and thorough; and in time of famine he gave all he had to the people, even selling his own clothes. By 1701 he had risen to be Lieutenant-Governor of Chehkiang, where he introduced many economies and abolished useless and burdensome fees and charges. Next year he became Governor, his baggage on removal consisting of one load of books. He improved the sea-walls, the tide continuing low for 70 days during the work, in answer to his prayers! In 1703 he was transferred to Hunan, where, after

quelling a rising of the aborigines, he gave full play to his zeal for reform. This gained him the love of the people, and even now, after a century and a half, the women and children of Chehkiang are still familiar with the name of "Governor Chao." But his arbitrary ways kept him in perpetual trouble, and he was repeatedly impeached, until in 1709 he was transferred to Peking as President of the Censorate. In 1711 he denounced the seditious work entitled 南山集子遺錄, and its author 戴名世 Tai Ming-shih was executed. In 1713 he became President of the Board of Revenue, but did not get on with his colleagues. In 1715 he incurred a severe rebuke over the embezzlement of public funds by one of his sons, who was beheaded. Three years later he wished to retire, but was kept in office, all the sums due by him being remitted. A record of his government, entitled 實政錄, was published by the Hunanese, and one of his clerks also published a collection of his official writings. Canonised as 恭毅, and included in 1730 in the Temple of Worthies.

Chao Shih 趙昱. A.D. 1268—1278. Eldest son of Chao Ch'i. 182

On the capture of Chao Hsien by Bayan in 1276, he was proclaimed at Foochow eighth Emperor of the Southern Sung dynasty by 陳宜中 Ch'ên I-chung, Lu Hsiu-fu, and other patriots. His mother, the concubine 楊 Yang, was entrusted with the Regency. Chang Shih-chieh, who had made the last attempt to hold the Yang-tsze with the fleet, and Wên T'ien-hsiang, also rallied to his standard; but the Mongol armies overbore all opposition, and the boy-sovereign had to be taken to sea, escaping the Mongol fleet only by a lucky fog. He wandered south along the coast, driven from refuge to refuge, until in the spring of 1277 an alarm in the north recalled the enemy's forces. Some successes now encouraged the vagabond Court; but the respite was short, and in the autumn Canton was again captured.

Having lost half his following in a typhoon, the wretched Emperor ended his wanderings at 碇洲 Kang-chou, an islet in the 吳川 Wu-ch'uan District of Kuangtung, in 1278. Canonised as 端宗皇帝.

- 183 Chao Shih-hsiung 趙師雄. 6th cent. A.D. A native of 睢陽 Chü-yang, who stopped one evening at a wine-shop on the 羅浮 Lo-fou mountains near Canton. There he was entertained by a young lady who appeared to be the hostess, and spent the evening drinking wine with her. Next morning, however, he found himself lying under a plum-tree, stiff with cold, while a pretty blue bird was singing merrily over his head.
- 184 Chao Shu 趙曙 (originally 宗實). A.D. 1032—1067. A cousin of Chao Chên, whom he succeeded in 1063 as fifth Emperor of the Sung dynasty. The Empress Dowager 曹 Ts'ao was left with joint control, and eunuchs sowed dissension between her and the Emperor. In 1064 Han Ch'i forced her to retire, and banished all the intriguing eunuchs. Han remained in power, aided by Ou-yang Hsiu, during the reign; but his love of sole control led to his downfall in 1067. A hot dispute as to the honours to be paid to the Emperor's father ended in dividing the Ministers into two hostile parties. In 1066 triennial examinations were decreed; and the 通鑑 *Mirror of History* was begun by Ssü-ma Kuang. An attempt to overawe the Hsia State, by enrolling 30 per cent of the able-bodied males in Shensi as militia, proved a failure. In 1066 the Emperor fell ill, and was compelled by Han Ch'i to abdicate in favour of his son. Canonised as 憲文肅武宣孝皇帝, with the temple name of 英宗. Chao Ti. See Liu Fu-ling.
- 185 Chao Ting 趙鼎 (T. 元鎮). Died A.D. 1147. A native of 聞喜 Wên-hsi in Shansi, who graduated as *chin shih* in 1106 and rose to be a Minister of State. He was a steadfast opponent of

Ch'in Kuei and his policy of making peace with the Tartars, for which he was banished to various places; among others to Ch'ao-chou Fu in Kuangtung, where he remained for five years, and ultimately to a distant military post at 吉陽 Chi-yang. In his memorial of thanks to the Emperor he said, "My hair is white, and I can hardly hope to return. Yet though my days be few, my heart remains firm; and were I to die nine deaths, I would not change my views." "This old fool," cried Ch'in Kuei, on reading these words, "is as obstinate as ever!" Three years afterwards he fell ill, and indited the following epitaph: "My grosser self has mounted upon the stars to heaven, but my spirit will remain under the form of hills and rivers as a line of defence for the Throne." He then refused all nourishment and died. Canonised as 忠簡.

Chao T'ing-ch'ên 趙廷臣 (T. 君鄰). Died A.D. 1669. A 186 Chinese Bannerman, who was sent in 1645 to Shan-yang in Kiangsu as Magistrate, and afterwards distinguished himself as Prefect of Nanking. Dismissed for dilatoriness in the collection of taxes, in 1653 he was made Taot'ai in Hunan, where he set his face against the giving and receiving of presents. In 1658 he became Governor of the newly-settled province of Kueichou, and Viceroy of Yün-Kuei in 1659, where he introduced education of the native chieftains and reclamation of waste lands. Transferred in 1662 to Chehkiang, he simplified taxation and reformed the military and naval administrations, and stamped out the last efforts of the adherents of the Mings. He also issued a much needed *cash* coinage. Many stories are told of his acumen as a judge. Canonised as 清獻.

Chao T'o 趙佗. Died B.C. 137. A general in the service of 187 the First Emperor. In B.C. 215 he was appointed to a command under Jen Hsiao, and co-operated with him in the reduction of

the wild southern tribes. Upon the death of the latter, he succeeded as Viceroy of the South, with his headquarters in modern Canton, whence he is sometimes spoken of as 尉佗 Viceroy T'o; and upon the fall of the Ch'in dynasty he proclaimed himself Prince of Yüeh, with the title 武 Martial. In B.C. 196 he consented to recognise the first Emperor of the Han dynasty as his suzerain (see *Lu Chia*); and with the exception of a brief period of hostility under the Empress Lü Hou, he remained a faithful vassal until his death, which took place at a very advanced age. He bequeathed his throne to his grandson, who however was speedily dethroned by the Hans, and his dominions added to the empire.

- 188 **Chao Ts'ui 趙衰** (T. 子餘). 7th cent. B. C. Chief among the trusty adherents who in B. C. 654 followed Ch'ung Erh into exile among the wild tribes of the north. Two captive girls having been presented by the savages to his master, the latter gave the younger, named 季隗 Chi Wei, to him, and she became the mother of Chao Tun. On their return from exile Chao Ts'ui was rewarded with the post of Prime Minister; and he discharged his duties with such success that the people were said to love him as the winter sun.

Chao Tsung. See **Li Chieh.**

- 189 **Chao Tun 趙盾** (T. 孟). 7th cent. B. C. Son of Chao Ts'ui, and his successor in the office of Minister, the functions of which he discharged with such stern impartiality that he was feared by the people as the summer sun. His master, Duke 靈 Ling of Chin, was a brutal tyrant. Among other things he amused himself by shooting at his passing subjects from the top of a tower. He put his cook to death for serving up some badly prepared bear's-paws, and committed similar atrocities. Chao Tun felt bound to remonstrate, and accordingly fell into disfavour. The Duke employed an

assassin to kill him, and with that intent the latter approached his house early in the morning; but finding Chao in his robes of State, ready to go to Court, he was unable to do the deed, and dashed out his own brains in despair. The Duke then invited him to a banquet, with the same design. Chao, however, was prevented by the fidelity of a retainer from drinking to excess, and again got safely away. Thereupon the Duke let loose after him a fierce dog, which the same retainer slew. Chao then took to flight, but was soon recalled by his cousin 趙穿 Chao Ch'uan, who had slain the Duke in his peach-orchard.

Chao Tun 趙惇. A.D. 1147—1200. Third son of Chao Shên, 190 whom he succeeded in 1190 as third Emperor of the Southern Sung dynasty. At first he held the reins of power firmly, dismissed favourites, lightened taxation and penalties; but he fell under the dominion of his fierce wife, and was terrified into an illness which left all power in her hands. He was so afraid of assassination that he would seldom give audience, and turned back on several occasions when he had mustered up courage enough to reach the door of the audience-chamber. In 1194 the Empress would not let her husband visit his father, nor take his place as chief mourner upon the death of Chao Shên. Thereupon the Empress Dowager, aided by Chao Ju-yü, Yeh Shih, and Han T'o-chou, forced Chao Tun to abdicate in favour of his son. Canonised as 光宗皇帝.

Chao Tzū 趙咨. 3rd cent. A.D. An officer of the Wu State, 191 who was sent by Sun Ch'üan as ambassador to Ts'ao P'ei. When asked by the latter how many able men they had in the Wu State, he replied that of really able men there were about eighty or ninety, while such men as himself might be measured by cartloads or bushelfuls.

Chao Wên 趙溫 (T. 子𣪠). Died A.D. 208. A Governor of 192 the Metropolitan District under the Eastern Han dynasty. "Ah",

sighed he, "a hero should fly like a cock and not brood like a hen." Accordingly, he resigned his post and retired into private life. Soon afterwards there was a severe famine, and he spent the whole of his private fortune in relieving the sufferers. This coming to the ears of the Emperor Hsien Ti, he was at once summoned by his Majesty who took him to Ch'ang-an and made him Minister of State, at the same time ennobling him as Marquis. In 208 he incurred the displeasure of Ts'ao Ts'ao, and was obliged to throw up his post.

- 193 **Chao Yeh 趙曄** (T. 長君). 1st cent. A.D. A native of Chehkiang, who after serving for a while in a subordinate official capacity, studied for twenty years under Tu Fu. Author of the **吳越春秋**, a history of the States of Wu and Yüeh between the 12th and 5th centuries B.C., in which there is a mixture of fact, unauthentic anecdote, and romance. He also wrote the **詩細** on the *Odes*.
- 194 **Chao Yüan 趙元** (T. 貞固). A scholar and official of the 7th cent. A.D., known chiefly from his intimate friendship with the poet Ch'ên Tzū-ang. He was at Lo-yang during the reign of the Empress Wu Hou, when he found it more consistent with safety to lead a quiet and retired life. He died at the age of 49, and was canonised by his friends as **昭夷先生**.
- 195 **Chao Yüan-hao 趙元昊**. A.D. 1003—1048. The founder of the Hsia State. He was the son of **趙德明** Chao Tê-ming, who had been Governor of Hsia-chou in Kansuh, and had been posthumously ennobled as King of Hsia. The family was descended from the Tobas. Under the T'ang dynasty the surname **李** Li had been bestowed upon them for services rendered; and this again had been similarly changed under the Sung dynasty to Chao. Chao Yüan-hao succeeded his father in 1032 as Governor of Hsia-chou. He was of a fierce and suspicious nature, a student of Buddhism,

and well acquainted with the Chinese people. In 1034 he invaded Chinese territory, and having seized all the country west of the Yellow River, he attacked 蘭 Lan-chou Fu. In 1038 he proclaimed himself independent as Emperor of Hsia. In 1041, after three years' successful warfare, he offered peace, and in 1042 he was formally recognised as King of Hsia. He was killed by a son whose wife he had appropriated. For nearly two hundred years after his death the State he had founded continued to exist, always more or less in antagonism to the Imperial House, until at length it was finally overthrown by the Mongols in 1227.

Chao Yün 趙雲 (T. 子龍). Died A.D. 229. One of the 196 heroes of the wars of the Three Kingdoms, distinguished by his unusual stature and great personal beauty. He was a champion of the cause of Liu Pei, whose son (see *Liu Ch'an*) he is said to have saved twice, — once in the rout at 長阪坡 Ch'ang-fan-p'o, and again when 孫夫人 Lady Sun, the wife of Liu Pei, was about to take him into Wu. It was on the first occasion that Liu Pei is said to have cried out "Tzū-lung's whole body is one mass of courage!" In a subsequent engagement he was less successful, and was dismissed to an inferior command; yet he was highly honoured in the Kingdom of Shu, and at his death he was posthumously ennobled as Marquis.

Chao Yün 朝雲. The accomplished and beautiful mistress of 197 the poet Su Tung-p'o. She accompanied her lover on his banishment to Hui-chou in Kuangtung, and there died, with these words from the *Diamond Sūtra* upon her lips: — "Like a dream, like a vision, like a bubble, like a shadow, like dew, like lightning." A tablet to her memory still stands upon the shores of the Western Lake.

Chao Yün 朝雲. A waiting-woman in the family of a man 198 named 王琛 Wang Shên, skilled in playing on the flute. The

aborigines near 秦 Ch'in-chou in Kansuh having revolted, her master sent her in disguise to win them back to their allegiance, which by the aid of her playing she succeeded in doing.

- 199 **Chao Yün 趙昀**. A.D. 1203—1264. A descendant in the eleventh generation from the founder of the Sung dynasty. He reigned from 1225 to 1264 as fifth Emperor of the Southern Sung dynasty (see *Chao K'uo*). He left Shih Mi-yüan in supreme power until the latter's death in 1233. Then for a year, with the able aid of Chêng Ch'ing-chih, the Emperor ruled well; but the collapse of the Chin^a power proved too great a temptation, and a rash expedition, in defiance of treaty, to recover the ancient capitals, K'ai-fêng and Lo-yang, brought on war with the Mongols. The enemy penetrated to the Yang-tsze, while the new Minister, 史嵩之 Shih Sung-chih, failed to offer any effectual resistance. The country was overrun with superfluous officials; the people were ground down with taxes and the expenses of the war; the high officials neglected their duties and spent their time in intriguing. In 1256 the Emperor, grown arbitrary and capricious, came under the influence of the obsequious Ting Ta-ch'üan, who fell three years later, when the successes of the Mongol invaders could no longer be concealed. Chia Ssü-tao, brother of the favourite concubine 賈涉 Chia Shê, had risen to high rank in Hu-Kuang, and now by offers of vassalage and tribute induced Kublai Khan, who was also anxious to return to the north and make sure of his throne, to withdraw his forces from Ch'ang-sha and Wu-ch'ang. A treacherous attack on the Mongol rearguard, and the subsequent imprisonment of his envoys in order to conceal the terms of peace, determined Kublai to crush the perfidious Sung; but the Emperor died ere Kublai's preparations were completed. Canonised as 理宗皇帝.

- 200 **Ch'ao Fu 巢父** or **巢居子**. A recluse who lived in the

time of the Emperor Yao, B.C. 2357. As he grew old he began to seek shelter among the branches of trees, and removed still farther from contact with the world. Yao offered him the throne, but he declined, and immediately went and washed his ears, free them from the deniement of such worldly contamination. Another story runs that when the throne was offered to Hsü Yu, and the latter washed his ears in a brook, Ch'ao Fu would not even let his calves drink of the water.

Ch'ao Kung-so 晁公遡 (T. 子四). A celebrated poet of 201 the 12th cent. A.D. He graduated as *chin shih* in 1138, and rose to high rank in the public service. See *Ch'ao Kung-wu*.

Ch'ao Kung-wu 晁公武 (T. 子止. H. 君齊). 12th 202 cent. A.D. Elder brother to Ch'ao Kung-so. From 1165 he was Prefect at Hsing-yüan in Shensi, and so endeared himself to the people that he received the sobriquet of 昭德先生.

Ch'ao Pu-chih 晁補之 (T. 無咎. H. 景遷). A.D. 203 1053—1110. A native of 鉅野 Chü-yeh in Shantung, and son of Ch'ao Tuan-yen. An official and poet of the Sung dynasty, who when quite a boy attracted the notice of Wang An-kuo. At the age of 17 he accompanied his father to Hangchow, where the great Su Shih was stationed. There he produced such an exquisite poem on the beauties of Ch'ien-t'ang that Su Shih said: "I may now lay down my pen!" Graduating first on the list of *chin shih*, he entered upon a public career, in which he rose to high office. On one occasion he was degraded for a mistake in the biography of the Emperor Shên Tsung. He built himself a residence which he called, from T'ao Yüan-ming's famous poem, "Home Again!" and gave himself the sobriquet of 歸來子. Author of the 鷄肋篇. Regarded as one of the Four Great Scholars of the empire (see *Chang Lei*).

Ch'ao Ts'o 晁錯 or 晁錯. Died B.C. 155. A native of 204

Ying-ch'uan in Anhui, who rose under the Emperor Wên Ti of the Han dynasty to be chief tutor to the Heir Apparent, in which capacity he gained for himself the sobriquet of 智囊 the Wisdom-Bag. Upon the accession of his young master as the Emperor Ching Ti, he was made a Privy Councillor, and proceeded to advise the new monarch to get rid of the feudal Princes, whose animosities and treacheries threatened the stability of the empire. Ch'ao Ts'o's father, hearing of this, hurried up from Ying-ch'uan to the capital, and begged his son to withdraw from such a dangerous enterprise. Ch'ao Ts'o explained that his measure was intended to secure peace for the House of Liu; to which his father replied that it would secure anything but peace for the House of Ch'ao. And as the old man felt unable to face the coming crisis, he took poison and died. Ten days later, seven of the feudal States revolted; and as Tou Ying, secretly backed by Yüan Yang, laid the whole blame upon Ch'ao Ts'o and his unpopular measures, the Emperor gave orders for the latter to be dressed in full official robes and thus to be led forth to execution.

- 205 Ch'ao Tuan-yen 晁端彥 (T. 叔美). Born A.D. 1035. The descendant of a long line of statesmen and writers, and father of Ch'ao Pu-chih. He was born on the same day as Chang Tun; their names were published as graduates on the same list, and they both received their appointments at the same time. Hence they came to be called the 三同 Three Sames. Later on, the political conduct of Chang Tun was such that Ch'ao was forced to impeach him. "We are no longer the Three Sames," he said, "but rather the Hundred Differents." He gained some reputation as a poet, and rose to be sub-Librarian in the Imperial Library.

Chê Tsung. See Chao Hsü.

- 206 Ch'ê Yün 車胤 (T. 武子). Died A.D.? 397. A native of

南平 Nan-p'ing in Fuhkien, who flourished as a high official at the close of the 4th cent. A.D. In his youth he was too poor to afford a lamp, and studied by the light of a bag of fireflies. Yet he rose to be President of the Board of Civil Office. He entered the service of Huan Wên, and his wit and beauty made him a great favourite at Court. On one occasion he was present when Hsieh An and his brother were expounding the *Filial Piety* to the Emperor Hsiao Wu. He whispered to **袁羊** Yüan Yang that there were several points about which he would like to be enlightened, but that he feared to weary and annoy the two sages. "Fear not!" replied Yüan Yang. "Did you ever see a bright mirror wearied with reflecting, or a clear stream annoyed by a genial breeze?" About A.D. 385 he retired in ill-health, with the title of Marquis.

Chên Chiang 貞姜. 5th cent. B.C. The virtuous wife of 207 Prince **昭** Chao of the Ch'u State. When the prince went from home, he left her in a tower surrounded by water; and it was agreed between them that if he sent for her, he would give the messenger a token to be shown to the princess. On one occasion there was a flood, and the water began to rise high round the tower. The prince hurriedly sent off a messenger to rescue his wife, but forgot the token; the result being that the lady declined to leave the tower, and perished in the flood.

Chên Tê-hsiu 陳德秀 (T. **景元** and **景希** and **希元**. 208 H. **西山**). A.D. 1178—1235. A native of P'u-ch'êng in Fuhkien. Graduating in 1199, he was appointed to the Imperial Academy, and soon rose to high office at the capital. At his own request he was sent into the provinces; and his administration, in spite of the denunciations of enemies, was marked by signal success. On the accession of the Emperor Li Tsung in 1225, he was falsely accused of having favoured the Emperor's brother, who had just

been put to death. He was degraded, but ultimately restored to office, and became President of the Board of Ceremonies. He was the author of the 讀書記, a philosophical work treating of the character and doings of eminent Ministers of past times; of the 大學衍義, illustrating the doctrines of the *Great Learning*; of the 文章正宗, a collection of model essays, etc. etc. His miscellaneous works were published under the title of 真西山集. Canonised as 文忠, in 1437 his tablet was placed in the Confucian Temple.

Chên Tsung. See **Chao Hêng.**

- 209 **Ch'ên Chao-lun 陳兆崙** (T. 句山. H. 星齋). 18th cent. A.D. Served in Peking, of which he ultimately became Governor. As a writer, he was chiefly noted for poems and calligraphy. His works were published under the title of 紫竹山房集.
- 210 **Ch'ên Chên 陳軫**. 4th cent. B.C. Famous for the advice he gave 昭陽 Chao Yang not to attack the Ch'i State, the latter having sufficiently carried out instructions by the conquest of Wei. "It would be," said Ch'ên, "as though you were to add feet to a snake."
- 211 **Ch'ên Chi-ch'ang 陳季常** (H. 龍邱居士). A man of the Sung dynasty, whose shrewish wife's voice was likened by Su Tung-p'o to the roar of a lioness.
- 212 **Ch'ên Chi-ch'ang 陳繼昌**. Graduated as 四元 "quadruple first" during the reign of Chia Ch'ing, A.D. 1796—1821, the only instance under the present dynasty; that is to say, in addition to the "triple first" (see *Ch'ien Chieh*) he was also 貢元 first of the 拔貢生 or 優貢生.
- 213 **Ch'ên Ch'iao 陳喬** (T. 景山). Died A.D. 975. A worthy of the Sung dynasty, who reached his 60th year before he took his degree; in honour of which event a literary friend gave him his daughter in marriage. Upon this, Ch'ên Ch'iao is said to have composed the following lines:

They say that P'êng Tsu lived eight hundred years,
Compared with which I'm but a little child.

Unfortunately, however, for the story, this verse occurs in the poetry of the T'ang dynasty.

Ch'ên Ch'ien 陳蒨 (T. 子華). A.D. 522—566. Nephew of 214

Ch'ên Pa-hsien, whom he succeeded in 559 as second sovereign of the Ch'ên dynasty. He was an industrious ruler, and made the Palace watchmen wake him every time they passed at night. His reign was disturbed only by one abortive rebellion, that of the Governors of Chiang-chou in Hupeh and 閩 Min-chou in Fukkien. Canonised as 世祖文皇帝.

Ch'ên Ching-yün 陳景雲 (T. 少章). A widely-read 215

historical critic, who flourished under the reign of K'ang Hsi, A.D. 1662—1723. He failed to take his degree, and lived the life of a recluse. He wrote numerous critical works on history; among others, the 紀元要畧, a manual for historical readers, giving concise histories of reigns from the Han to the end of the Ming dynasty.

Ch'ên Chung 陳重 (T. 景公). 2nd cent. A.D. Famous for 216

his friendship with Lei I, the two being said to stick together tighter than glue. Upon taking the highest degree, he wished to resign his place to his friend; but this was not permitted. Lei I graduated in the following year, and the two were employed in the same department, both ultimately rising to the highest offices of State. On one occasion, a comrade accidentally carried off a pair of breeches which did not belong to him. The owner suspected Ch'ên, who at once went to the market and bought another pair to put in the place of the missing garment; and it was not until the comrade's return that the real truth was discovered.

Ch'ên Fan 陳蕃 (T. 仲舉). 2nd cent. A.D. A native of 217

Ju-nan in Honan, who rose to be Governor of Yü-chang, part

of Kiangsi, but fell a victim to eunuch intrigues, together with Tou Wu. When a boy of fifteen, he carried a letter from his father to 薛勤 Hsieh Ch'in; and the latter, on coming to call next day, said, "You have an extraordinary son. I came to see him, not you." Then, noticing that the court-yard was in a neglected state, he turned to Ch'ên Fan and asked him why he did not sweep it against the arrival of guests. "A hero," replied the lad, "should sweep the empire, and not court-yards."

- 218 Ch'ên Hao 陳澹 (T. 可大. H. 雲莊 and 經歸). A.D. 1261—1341. A native of 都昌 Tu-ch'ang in Kiangsi, and son of an official in Hupeh. Author of the 禮記集說, an elaborate work on the *Canon of Rites*, which is still the textbook for the public examinations. He is also known as 東匯澤, from the situation of his birthplace. In 1724 his tablet was admitted to the Confucian Temple.
- 219 Ch'ên Hao 宸濠. A.D. 1478—1519. A grandson of Prince 寧靖 Ning-ching, a scion of the Imperial family of the Mings. In 1507 he was restored to the title and dignity of which his grandfather had been deprived for misconduct, and was recognised as Prince Ning. After having enjoyed for years the favour of the debauched and extravagant monarch, Wu Tsung, to whom he owed his elevation, he took advantage of the confusion into which public affairs were thrown in 1519 by the Emperor's whim of undertaking a progress through the southern provinces, to head a revolt. With a large body of adherents, he made himself master of a portion of the province of Kiangsi, and proceeded to lay siege to An-ch'ing. The Imperial commander, Wang Shou-jen, who had subdued an insurrection in Kiangsi in the previous year, at once devised measures for drawing away the insurgent army from the Yang-tsze, lest an attempt should be made upon Nanking. He marched upon Nan-ch'ang Fu, the capital of

Kiangsi, then in the power of the rebels, and took it by storm; upon which Ch'ên Hao abandoned his design upon An-ch'ing and returned to meet the foe in his rear. His fleet, while ascending the river Kan, encountered that of Wang Shou-jen; and after an obstinate engagement, Ch'ên Hao was defeated and taken prisoner. He was shortly afterwards executed at T'ung-chou, on the Emperor's return from his ill-fated journey to the south.

Ch'ên Hêng 陳恒. A man of the Ch'i State, who assassinated 220 his sovereign, B.C. 479, in consequence of which crime Confucius begged the ruler of the Lu State to send a punitive expedition against Ch'i.

Ch'ên Hsiang 陳襄 (T. 述古). 11th cent. A.D. A native 221 of Foochow, distinguished for his labours in the cause of education in his native province. He also held several provincial posts, in which he effected many useful reforms. In 1068 he was sent on a mission to the Kitan Tartars; and a year later, as a Censor, he vigorously opposed the innovations of Wang An-shih, who ultimately sent him back to the provinces. He was recalled by the Emperor shortly before his death at the age of 63, and appointed sub-Reader in the Han-lin¹ College. Ssü-ma Kuang and several other leading men were recommended by him to the Emperor.

Ch'ên Hsien 陳咸. 1st cent. B.C. and A.D. A high legal 222 official under the Emperors Ai Ti and P'ing Ti of the Han dynasty. Unable to countenance the changes introduced by Wang Mang, he tendered his resignation; and when Wang Mang usurped the throne, he and his three sons all declined to hold office, and retired into private life. He concealed all his legal books and documents in a wall, and continued to use the old calendar of the Hans, declaring that he could not recognise the new calendar of the Wang family. His reputation had been that of a just judge, and he strongly impressed upon

his sons the desirability of erring on the side of leniency.

223 Ch'ên Hsien 陳詵 (T. 叔大. H. 實齋). A.D. 1641—1722.

Descended from an illustrious Chehkiang family, he graduated as *chū jen* in 1672, and served as a Censor in Peking, offering many valuable suggestions, especially on the conservation of the Yellow River. Sent as Governor to Kueichou, he promoted the reclamation of waste lands, sericulture, and fruit-growing, besides doing much for education. After a term as Governor of Hupeh, he returned to Peking as President of the Board of Works, and retired in 1719. An indefatigable student, he left only scattered notes on the *History* and the *Four Books*. Canonised as 文恪.

224 Ch'ên Hsien-chang 陳獻章 (T. 公甫). A.D. 1428—1500.

A native of 白沙 Po-sha near Canton, from which he is sometimes spoken of as 白沙先生. Of a studious disposition, he graduated as *chū jen* in 1447, but failed to take his *chin shih* degree. He then built himself a house, which he called 陽春臺, and shut himself up in it for several years, receiving no visitors and spending all his time over books. After this, he went to the capital to study in the Imperial Academy; and on one occasion, being ordered to write some verses after the style and on the subject of a poem by Yang Shih, he turned out a composition which the examiner declared to be superior to the original. This brought him to the notice of the Emperor, and he was recommended for official employment; but he declined to hold office, and retired into private life. He left no written work behind him, and his teachings encourage meditation rather than the study of books. Hence he was stigmatised by Hu Chū-jen as a Buddhist. He is said to have been a handsome man, though disfigured by seven black spots on his cheek. He was remarkable for his filial piety; and on one occasion when his mother was longing to see him, he felt a sympathetic throb in his heart. In 1584 he was canonised

as 文恭., and his tablet was placed in the Confucian Temple.

Ch'ên Hsü 陳頊 (T. 紹世). A.D. 531—582. Brother of 225

Ch'ên Ch'ien and uncle to Ch'ên Po-tsung, whom he deposed in 558, mounting the throne as fourth Emperor of the Ch'ên dynasty.

In 573 he recovered many Districts from Ch'i, but was overawed

by the rising power of Chou. Canonised as 高宗宣皇帝.

Ch'ên Hsüan 陳撰 (T. 楞山. H. 玉几). A famous 226

calligraphist and bibliophile of the 18th cent. A.D.

Ch'ên Huang-chung 陳黃中 (T. 和叔. H. 東莊). 18th 227

cent. A.D. An historical writer, who refused to be recommended to the Emperor Ch'ien Lung, preferring a life of comparative

poverty. Author of the 宋史彙, a history of the Sung dynasty,

of the 國朝諡法考, a work on the canonisations of the

present dynasty, of two books on the dates of metropolitan and

provincial high officials, and of a collection of poems and essays.

Ch'ên Hung-mou 陳宏謀 (T. 汝咨. H. 榕門). A.D. 228

1695—1771. Graduated as *chin shih* in 1723. After serving in the

Censorate he was sent to the provinces, and soon rose to be

Governor; and during the next twenty years he was moved about

from province to province over half the empire. In 1757 he was

Viceroy of the Two Kuang, but lost the post in consequence of

alleged incapacity in dealing with a plague of locusts. In 1763 he

was President of the Board of War, and in 1767 Grand Secretary

and President of the Board of Works. In 1771 he retired from ill-

health, with the title of Senior Tutor to the Heir Apparent, and

died soon afterwards. Ch'ên was a most successful administrator.

He always had his room hung round with maps of the province

in which he was serving, so as to become familiar with its

geography. He was severe but just to his subordinates, and always

anxious to improve the condition of the people. He encouraged

the production of copper in Yünnan by allowing the sale of all

in excess of the government quota, by which means he rendered importation from abroad unnecessary. He established free schools, and spread education among the aborigines of various provinces. Canonised as 文恭.

- 229 Ch'ên K'ang 陳亢 (T. 子禽). Born B.C. 512. One of the disciples of Confucius. When his brother 子車 Tzū-chū died, the wife and steward of the latter planned together that Ch'ên K'ang should be buried alive with the corpse; but Ch'ên K'ang pointed out that they were the more fitting persons to attend the dead in the world below. From this date it is said that the custom of burying alive fell into desuetude.
- 230 Ch'ên Kuo-jui 陳國瑞. 19th cent. A.D. A native of 應城 Ying-ch'êng in Hupeh, who entered upon a military career, and after distinguishing himself under Sêng-ko-lin-sin by his exploits against the rebels in Anhui during the reign of the Emperor Hsien Fêng, was promoted to the rank of Brigade General. He was leading troops through Tientsin in June 1870 and is popularly supposed to have instigated the massacre of Europeans which took place on the 21st of that month. He rose to be Provincial Commander-in-chief at 處 Ch'u-chou in Chehkiang, and after his death temples were erected in his honour, and his life was recorded by the Imperial Historiographer.
- 231 Ch'ên Lan-pin 陳蘭彬 (H. 麗秋). A native of Kuangtung, who graduated as *chin shih* in A.D. 1853. In 1867 he was appointed to the staff of Liu Ch'ang-yu, who was commanding against the Nien fei. In 1872 he proceeded with a number of students on an educational mission to the United States. He was sent on a commission of enquiry into the coolie traffic with Cuba, from which he returned in 1874, when he was appointed Vice Director of the Imperial Clan Court. In 1878 he was sent as Envoy to Spain, Peru, and the United States. In 1879 he was made Senior

Vice President of the Court of Censors, and in 1882 Minister of the Tsung-li Yamên. From the latter post he was dismissed in 1884, and a month later he retired into private life.

Ch'ên Li 陳櫟 (T. 壽翁). A.D. 1252—1333. A native of 232

休寧 Hsiu-ning in Anhui. At three years of age his grand-mother taught him to repeat by heart the *Canon of Filial Piety* and the Confucian *Analects*; at five he was reading the *Canon* and general history; at seven he was qualified to take his *chin shih* degree; and at fifteen he was regarded as the greatest literary authority in the neighbourhood. He declined to hold office under the Mongols, and devoted himself to teaching, being known to his disciples as 定宇先生, from the name he gave to his house. Author of the 歷朝通畧, an historical work covering the period from Fu Hsi down to the close of the Sung dynasty.

Ch'ên Lin 陳琳. 2nd cent. A.D. A native of Kuang-ling in 233

Kiangsu. He began life as official secretary to Ho Chin; but subsequently passed into the service of Ts'ao Ts'ao, who had a high opinion of his skill as a dispatch-writer. He was a poet of some distinction, and is ranked among the Seven Scholars of the Chien-an period (see *Hsü Kan*).

Ch'ên Mêng-lei 陳夢雷. 17th and 18th cent. A.D. A 234

scholar who flourished under the reign of the Emperor K'ang Hsi, and took a leading part in the preparation of the great encyclopædia known as the 圖書集成. No sooner, however, had Yung Chêng acceded to the throne than Ch'ên and his son were banished to the frontier, on the ground that the former had been mixed up in the rebellion of Kêng Ching-chung in 1674, and that although pardoned by the late Emperor, he had committed further acts of lawlessness and disloyalty. The continuation of the work was thereupon entrusted to Chiang T'ing-hsi.

Ch'ên Min-hsiu 陳敏修. 12th cent. A.D. A scholar of the 235

Sung dynasty, known as 市隱居士, who graduated about 1145, when already 73 years of age. The Emperor, finding that he was still unmarried, gave him one of the Palace ladies, together with a handsome dowry; whereupon the following doggerel was freely circulated:

If the bridegroom's age the newly-wedded bride would like to know,
He had three and twenty birthdays half a century ago.

- 236 Ch'ên Pa-hsien 陳霸先 (T. 興國). A.D. 503—559. A native of Ch'ang-ch'êng in Chehkiang, and a descendant of Ch'ên Shih. He was ambitious from boyhood, and a great reader of military treatises. In 527 he entered the army of the Liang dynasty, whose founder greatly esteemed him for his successful campaign in 546—47 against Cochin-China. He supported the dynasty against the rebel Hou Ching, who was utterly routed at a great battle near Wuhu in 551. After several posts as Governor, he became Minister of Works in 554, and in 555 he surprised and slew Wang Sêng-pien, the Prime Minister, who had set on the throne the Marquis of 貞陽 Chên-yang, to the exclusion of the rightful heir. The last Emperor of Liang, in grateful recognition of his aid, bestowed on him a Dukedom and the military command of the Kingdom; and he made himself Prime Minister and a Prince. He compelled his sovereign to abdicate in his favour at the end of 557, and mounted the throne as first Emperor of the Ch'ên dynasty. His short reign was without incident. A devoted Buddhist, he publicly took the vows in 558. A clever General and a mild Governor, he was personally economical and averse to splendour. Canonised as 高祖武帝.
- 237 Ch'ên P'êng-nien 陳彭年 (T. 永年). A.D. 961—1017. A smooth-tongued artful courtier, known as "the nine-tailed fox", who rose to be Minister of State under the Emperor Chên Tsung of the Sung dynasty. He was the only son of his mother,

and she tried hard to keep him from over-study; but he managed to elude her watchfulness, and after becoming a pupil of Hsü Hsüan, graduated as *chin shih* and entered the public service. He was at one time employed upon the dynastic annals, and was the author of the 唐記, and of a collection of masterpieces in literature. He was also employed together with 丘雍 Ch'iu Yung, upon the revision of the well-known 廣韻, a phonetic dictionary containing over 26,000 characters arranged according to 206 finals under the four tones. Canonised as 文僖.

Ch'ên P'êng-nien 陳鵬年 (T. 北溟 and 滄洲). A.D. 238 1663—1723. Graduated as *chin shih* in 1691, and became a District Magistrate in Chehkiang, where he soon earned the reputation of an incorrupt official. In 1704 he became Prefect of Nanking, and in 1705 he was accused of treason and imprisoned. This caused a riot, and Ch'ên was sentenced to death, but was pardoned and summoned to Peking. In 1708 he was Prefect of Soochow, but in 1709 he was again summoned to Peking, and there employed in the Imperial Library. He rose by 1723 to be Director of the Yellow River, and died at his post in consequence of illness brought on by exposure on the dykes. Wrote essays, memoirs, and some poetry. Was one of the Five Devils (see *Wang Ch'in-jo*). Canonised as 恪勤.

Ch'ên Pin 陳瑣 (T. 文煥. H. 眉山). A.D. 1655—1718. 239 A native of Kuangtung, who graduated as *chin shih* in 1694, and served mostly in the provinces. He managed by frugality and abstemiousness to live on his salary, and even to save money for public works. He was Governor of Fuhkien from 1716 until his death. The Emperor K'ang Hsi, when he appeared at an audience in 1715, exclaimed: "Why, this is surely some ascetic old priest!" But he nevertheless appreciated his purity, which was free from all taint of meanness. Canonised as 清端, and included in 1730 in the Temple of Worthies.

240 Ch'ên P'ing 陳平 (T. 孺子). Died B.C. 178. A native of 陽武 Yang-wu in modern Honan, whose family was exceedingly poor. He himself, however, was so tall and handsome that a wealthy man of the neighbourhood gave him a granddaughter who had already been married five times, all her husbands having died shortly after marriage; "for beauty like his," argued the old gentleman, "cannot be long associated with poverty." Being appointed to manage the distribution of the sacrificial meats at the local altar to the spirits of the land, he conducted the business with such impartiality that the elders wished he could be appointed to manage the empire. "Were I to manage the empire," said he, "it would be just as with this meat." Entering the service of Prince 咎 Chiu of Wei, he became Chamberlain; but fell a victim to intrigue, and took refuge under the standard of Hsiang Chi, who advanced him to high posts, and ennobled him as Prince for his reduction of the Yin State. But when Liu Pang's forces succeeded in their raid upon Yin, Ch'ên P'ing's life was in danger, and once more he fled to the enemy's camp, this time to become the trusted counsellor of the House of Han until his death. He is known as the author of Six Wonderful Plans, as follows: — 1. By bribery he managed to destroy the confidence of Hsiang Chi in Fan Ts'êng and his other counsellors, B.C. 205. 2. By substituting coarse herbs for the customary ox presented to envoys, when he received the envoy of Hsiang Chi, he gave the latter to understand that an envoy from Fan Ts'êng would have been welcomed with full honours, thus leading Hsiang Chi to distrust Fan Ts'êng's loyalty, B.C. 204. 3. By means of a woman he raised the siege of Jung-yang (but see *Chi Hsin*). 4. By four times pressing Liu Pang's foot he caused him to create Han Hsin (q. v.) Prince of Ch'i. 5. By Liu Pang's pretended pleasure-trip to the lake of 雲夢 Yün-mêng, he succeeded in making Han Hsin

prisoner. 6. By means of movable puppets, — said to have been the origin of Punch and Judy, — one of which represented a beautiful girl, he induced the Hun chieftain who was besieging Liu Pang in 白登 Po-têng to allow the latter to escape; for which he was made Marquis of 曲逆 Ch'ü-ni (sometimes read Ch'ü⁴-yü⁴). He became sole Minister in 179, and is ranked as one of the Three Heroes (see *Chang Liang*).

Ch'ên Po-tsung 陳伯宗 (T. 奉業). A.D. 550—568. Son ²⁴¹ of Ch'ên Ch'ien, whom he succeeded in 566 as third sovereign of the Ch'ên dynasty. He was a weak youth, and was deposed after little more than a year by his uncle, to whom his father had offered the succession. Known in history as 廢帝 or 臨海王.

Ch'ên Shêng 陳勝 (T. 涉). Died B.C. 209. A ploughman of ²⁴² the Ch'in State. One day he stood still in the furrows and said to his fellow-labourers, "When I am rich and powerful, I will not forget you." "How is a ploughman going to get rich and powerful?" asked his companions, mockingly. "Ah," replied Ch'ên, "what can swallows and sparrows know of the aims of the snow-goose or the wild swan?" Entering upon a military career, he rose to a rank of some importance; but revolted, together with 吳廣 Wu Kuang, because being prevented by flood from reaching a certain place by a certain date, he was liable under the prevailing law to execution. He seized 蕲 Ch'i in modern Anhui, and established himself at Ch'ên in Honan. The people rose on all sides against the Ch'in officials, and he soon had a large following. His armies however were unsuccessful, and he was driven out of Ch'in by 章邯 Chang Han at the head of a body of enfranchised slaves, whereupon he took to flight, but was slain by his charioteer. He refused to allow himself to be styled Prince of Ch'u, but he is often referred to as Prince of Ch'ên. He was posthumously known as 隱王.

- 243 **Ch'ên Shih 陳實** (T. 仲弓). A.D. 104—187. An official of the Han dynasty, distinguished for purity and uprightness. As Magistrate of **太丘** T'ai-ch'iu in Honan, he ruled so justly that people from neighbouring Districts flocked to his jurisdiction. Resigning office, he returned to his home in Ying-ch'uan in Anhui, where he was appealed to as arbiter in all disputes by the people, who preferred to suffer the penalties of the law rather than incur his disapproval. On one occasion, when a thief had hidden himself among the roof-beams, he quietly called together his sons and grandsons, and after a short moral lecture pointed up at the thief, saying, "Do not imitate this **梁上君子** gentleman on the beam." The latter was so touched that he came down and asked forgiveness, promising to lead an honest life for the future, and departing joyfully with a present of money. In 168 Ho Chin in vain tried to induce him to accept high office. His funeral is said to have been attended by 30,000 persons from all parts of the empire. He and his two sons (T. **元方** and **季方**), both distinguished men, were known as the **三君**.
- 244 **Ch'ên Shih-kuan 陳世倌** (T. 秉之. H. 蓮宇). A.D. 1680—1757. Fourth son of Ch'ên Hsien. He graduated as *chin shih* in 1703, and after several educational and literary posts, became Governor of Shantung in 1724. He was degraded in 1734 for procrastination in reporting on the Kiangnan waterways, but rose again in 1741 to be a Grand Secretary. At the end of 1748 an erroneous judgment led to his dismissal, but he was recalled to his high office three years later. He retired with honour in 1757, leaving behind him the reputation of a most conscientious officer. Canonised as **文勤**.
- 245 **Ch'ên Shou 陳壽** (T. 承祚). A.D. 233—297. A native of Ssüch'uan, who after studying under Ch'iao Chou took service under the Minor Han dynasty, and alone ventured to oppose the

all-powerful eunuch Huang Hao. He brought himself into notice by collecting the public papers of Chu-ko Liang, and was employed under the Chin dynasty to edit the *History of the Three Kingdoms*, which was much admired. His biographies of Chin men, however, are marked by personal bias. He became a Censor, but retired at the death of his mother, chiefly on account of the opposition of his rival Hsün Hsü; and later he refused to take up a post of Instructor to the Heir Apparent. He also wrote the 古國志 *History of Ancient States*, and a biographical work on Ssüch'uan worthies, entitled 益都耆舊傳.

Ch'ên Shu-pao 陳叔寶 (T. 元秀). A.D. 553—604. Eldest 246 son of Ch'ên Hsü, whom he succeeded in 582, and fifth and last sovereign of the Ch'ên dynasty. He gave himself up to a life of debauchery, employing unworthy minions to oppress the people, until the Sui armies took his capital without any opposition in 589. When the victorious invaders burst into the palace, the wretched poltroon caused himself and his favourite concubines, Chang Li-hua and others, to be lowered into a well, from which they were ignominiously dragged up by the conquerors. His life was spared, and he was sent as Duke of Ch'ang-ch'êng, his family home, to Ch'ang-an. Known in history as 後主.

Ch'ên Shun 陳淳 (T. 安卿). A.D. 1151—1216. A native 247 of 龍溪 Lung-ch'i in Fukkien, who was attracted to the study of philosophy by reading the 近思錄 of Chu Hsi, and when the latter was appointed Governor of 漳 Chang-chou, received instruction from him as a disciple. He remained an ardent student for the rest of his life; and although he never actually held office, he was greatly esteemed by all the local officials. In 1216 he received a small appointment, but died before he could proceed. He is said to have been the first to use the term 性理 in the sense of philosophical speculation.

- 248 **Ch'ên Ta-shou 陳大受** (T. 占咸. H. 可齋). A.D. 1701—1751. A successful official, who graduated as *chin shih* in 1733. Early distinguished for erudition, he won the first place at the special examination of Han-lin graduates held by the Emperor Ch'ien Lung in 1737. In 1748 he was a Minister of the Grand Council, and earned the Emperor's high approval by his diligence in dealing with the vast mass of correspondence during the war in Chin-ch'uan. He was subsequently Viceroy at Canton. Canonised as 文肅, and included in the Temple of Worthies.
- 249 **Ch'ên-t'ai 陳泰**. Died A.D. 1655. A grandson of O-yi-tu, who shared in the conquest of China. Appointed Pacificator of the South in 1647, he soon reduced Fuhkien to order and repelled the attacks of the pirate 鄭彩 Chêng Ts'ai. After being degraded in 1651, in 1655 he was restored to his rank of Grand Secretary and sent to suppress a rising of Chang Hsien-chung's successors in Hu-Kuang. He died soon after his success had gained him the title of Viscount. Canonised as 忠襄.
- 250 **Ch'ên T'ao 陳陶**. 9th and 10th cent. A.D. A poet and astronomer of the T'ang dynasty. Unable to brook the rule of the Later T'angs, he retired to the hills, and lived in retirement with his wife, who was also a scholar, and grew oranges for a livelihood. "It is not," said he in one of his political poems, "that the phoenix and the *ch'i lin* visit the Middle Kingdom no more, but that they are all caught in the nets of the Imperial family." A neighbouring official once sent a waiting-maid to try his chastity, but he was proof against all her arts. He called himself 三教布衣.
- 251 **Ch'ên Ti 陳第** (T. 季立). 16th cent. A.D. A native of 連江 Lien-chiang in Fuhkien, who served as a military official beyond the Great Wall to the north of Peking, but who is chiefly known as a writer on linguistic subjects. Author of the 屈宋

古音義 and of the **毛詩古音考**, works on the old sounds of characters as deduced from the rhymes in ancient poetry, etc. etc. He maintained à outrance that in early ages there was no such thing as pronouncing a word in poetry not according to its ordinary sound, but in accordance with the requirements of rhyme. He named his home the **世善堂**, and under that title published a catalogue of the books in his library.

Ch'ên Ting 陳定 (T. 子終). 4th cent. B.C. Commonly 252 known as **陳仲子** Ch'ên Chung Tzū. A man of the Ch'i State, who was offered a large sum of money to become Minister to the Prince of Ch'u. But he would not face the cares of official life, and fled away with his wife into the country, where they occupied themselves in watering plants. On one occasion he went without food until he could neither see nor hear. His principles were so lofty, not to say impossible, that Mencius declared a man would have to be an earthworm in order to carry them out.

Ch'ên T'ing-ching 陳廷敬 (T. 子端. H. 悅巖). Died 253 A.D. 1712. Originally named Ch'ên Ching, the "T'ing" was added by the Emperor to distinguish him from another Ch'ên Ching, who also graduated as *chin shih* in 1658. He served in Peking in various literary and educational posts, and afterwards in the Boards, until in 1703 he became a Grand Secretary. He retired in 1711, but was recalled to office next year. He was a constant and diligent student, and compiled, with Hsü Ch'ien-hsüo, the **鑑古輯覽**; and was also an editor of many of the chief works published by K'ang Hsi. His poems gained the commendation of the Emperor for their elegant simplicity and directness. His chief theme at Court was the need of repressing extravagance and of making clean-handedness the first requisite for all offices. Canonised as **文貞**.

Ch'ên Ts'ao 陳慥 (T. 季常. H. 方山子 and 龍丘 254

子). 11th cent. A.D. A recluse from Ssüch'uan, who studied under the Taoist 張易簡 Chang I-chien along with Su Tung p'o. He was intimate with Su after the latter's banishment to Huang-chou in Hupeh. Author of the 方山子傳, a treatise on the value of harmony in life and nature.

255 Ch'ên Tsu-fan 陳祖范 (T. 亦韓. H. 見復). A.D. 1676—1754. A native of Kiangsu, who distinguished himself as a scholar, but who refused to take his degrees in the usual course. He lived in retirement, and gathered around him many disciples, reluctantly accepting the headship of the 紫陽 Tzū-yang College at Soochow, and afterwards that of several other Colleges. In 1751 he headed the list of men recommended to the Throne for classical knowledge and exemplary conduct, but he declined to take office. His literary efforts consist chiefly of essays and poems.

256 Ch'ên Tsun 陳遵 (T. 孟公). Died A.D. 25. A native of Tu-ling in Shensi, of a wild and festive disposition. When he became a subordinate official at the capital, he used to appear with a handsome equipage instead of the lean horse and poor carriage of his colleagues. He also happened to have exactly the same names as one of the grandees of the Court, for whom he was constantly mistaken; and in consequence of the excitement often caused by the supposed arrival of the great man, he was nicknamed 陳驚坐 Ch'ên the Disturber of Sitings. He was almost always drunk, but it was said that he never let this weakness interfere with the dispatch of business. He rose to high office under the Emperor Ai Ti, and for services against some dangerous rebels he was ennobled as Marquis. He became Governor of Honan under Wang Mang the Usurper, and was sent under Kêng Shih on a mission to the Khan of the Hsiung-nu. On his return he heard that Kêng Shih had fallen, and remained for safety in Kansuh where he was killed by brigands, being dead

drunk at the time. He was distinguished as a letter-writer, but still more famous for his love of good company. He used to keep his guests with him, even against their will, by throwing the linch-pins of their carriages into a well.

Ch'ên T'uan 陳搏 (T. 圖南. H. 希夷). Died A.D. 989. 257

A native of Po-chou in Anhui, who when three or four years old received suck from a strange woman as he was playing on the banks of a stream. From that moment his mental powers quickened, and he could readily learn anything by reading it over once. He soon acquired distinction as a poet, and in 932 went up for his *chin shih* degree. Failing to succeed, he retired to the **武當** Wu-tang mountains in Hupeh, and remained there in seclusion for over twenty years. Five supernatural beings, who came to hear his teaching, are said to have transported him thence in the twinkling of an eye to the Hua mountain in Shensi, where they taught him the art of hibernating like an animal so that he would sometimes go to sleep for a hundred days at a time. In 956 the Emperor Shih Tsung of the Later Chou dynasty, who was fond of the alchemistic art, summoned him to Court, and kept him a month at the palace. But Ch'ên T'uan said, "Your Majesty, as lord of all within the Four Seas, should think only of the administration. What has your Majesty to do with transmutations of the yellow and the white?" Refusing all offers of employment, he returned to his mountain refuge; but twice more visited the Court during the reign of the Emperor T'ai Tsung of the Sung dynasty, who showed him much kindness and bestowed upon him the designation of **希夷先生**. In 988 he bade his disciples prepare a rock chamber for him, saying, "My hour for rest is at hand;" and in the autumn of the following year, as soon as it was finished, he said, "My days are numbered," and quietly passed away. His body remained

warm for seven days, and for a whole month a glory played around the entrance to his tomb. A profound student of the *Canon of Changes*, he was never seen without a book in his hand, and gave himself the nickname of 扶搖子. Author of the 指元, a treatise on the elixir of life, and of other works. He is sometimes known as the 麻衣道人 Hemp-clad Philosopher.

258. Ch'ên Tzū-ang 陳子昂 (T. 伯玉). A.D. 656—698. A native of 射洪 Shê-hung in Ssüch'uan, who belonged to a wealthy family, and up to the age of 17 amused himself only with hunting and gambling. He then set himself to study, and in 684 he graduated as *chin shih*. Proceeding to the capital he adopted the following expedient to bring himself into notice. He purchased a very expensive guitar which had been for a long time on sale, and then let it be known that on the following day he would perform upon it in public. This attracted a large crowd; but when Ch'ên arrived he informed his auditors that he had something in his pocket worth much more than the guitar. Thereupon he dashed the instrument into a thousand pieces, and forthwith began handing round copies of his own writings. After this he soon attracted the notice of the Empress Wu Hou, and became one of her most intimate counsellors, giving her excellent advice upon great matters and at the same time flattering her pride on such points as the change of dynastic title from T'ang to Chou. His ill-health, coupled with attacks of his enemies drove him into retirement, nominally to wait upon his aged father. At the death of the latter he got into trouble with the magistrate of his District, who had an eye upon the family wealth, and was thrown into prison on a trumped-up charge and died. His poetry ranks among the most beautiful even of the poetical dynasty under which he lived.

- 259 Ch'ên Ya 陳亞 (T. 亞之). 10th and 11th cent. A.D. A poet

and humorist of the Sung dynasty. He graduated as *chin shih* in 1002, and rose to be Secretary in a Board.

Ch'ên Yu-liang 陳友諒. Died A.D. 1363. The son of a 260 fisherman at 沔陽 Mien-yang in Hupeh, and originally named 謝 Hsieh, who in 1350 quitted his post as gaoler to join the forces of Hsü Shou-hui. By 1357 he had risen to command an independent force; and in 1358 he captured An-ch'ing, slew Hsü, and proclaimed himself Prince of Han, and finally Emperor of the Han dynasty, with his capital at Wu-ch'ang. He obtained the mastery over a large portion of western China; but he was ultimately vanquished by Chu Yüan-chang, the founder of the Ming dynasty, in a decisive battle on the Po-yang lake, and killed by a stray arrow when already in full retreat. He had two brothers, named Ch'ên 友仁 Yu-jen and Ch'ên 友貴 Yu-kuei, who were associated with him in his adventurous career.

Ch'ên Yüan-lung 陳元龍 (T. 廣陵. H. 乾齋). A.D. 261 1650—1736. Graduated in 1685, and served in the Grand Secretariat until 1704, when he retired to attend on his aged parents. Resuming his career, he was Governor of Kiangsi from 1711 to 1718, then President of a Board, and in 1729 he became Grand Secretary. He was the author of the 格致鏡原, an encyclopædia of arts and sciences, and editor of a collection of essays by various members of his family. Was canonised as 清恪.

Ch'ên Yung-chih 陳用智 (or 志 or 之). 10th cent. A.D. A 262 native of Honan, and a famous artist, known from his abode as 小窰陳 Ch'ên of Hsiao-yao. He excelled in figures, landscapes, and religious subjects.

Ch'êng Chan-yin 鄭詹尹. The Chief Augur to whom Ch'ü 263 Yüan applied for advice as to whether he should give up official life. But the Chief Augur gathered up his divining apparatus and

saluted him, saying, "A foot is oft-times too short: an inch, too long. The implements of my art are not adequate to your requirements. Think for yourself and translate your thoughts into action. The divining-rod and the tortoise-shell would avail you naught."

264 **Chêng Ch'êng-kung 鄭成功** (T. 錦). A.D. 1623-1662.

Son of Chêng Chih-lung, under whom he served with great distinction for many years. In 1649, he attacked Ch'ao-chou, and in 1657 he took both T'ai-chou and Wênchow. In 1659, he made an attack upon Nanking, but was beaten off with great loss, five hundred and more of his ships being burnt. In 1660, a few months before the death of the Emperor Shun Chih, the populations of no less than eighty-eight townships on the coast of Fuhkien and Kuangtung were removed inland, in consequence of the piratical attacks organised by Chêng Ch'êng-kung. This was done under the advice of Li Shuai-t'ai, Governor of Fuhkien. In 1661, he attacked the Dutch in Formosa, whence their expulsion was effected in the following year; and a valuable possession came through his instrumentality to be added to the Chinese empire. Succeeding in 1662 to his father's command, he determined to avenge the latter's treacherous death, and declared an implacable warfare against the new Manchu dynasty. About this time the last scion of the Mings honoured him by bestowing upon him the surname 朱 Chu, which was that of the Imperial House. Hence he came to be commonly spoken of as 國姓爺 *Kuo hsing yeh*, which title was corrupted by the Portuguese into the well known *Koxinga* or *Koshinga*. Meanwhile, several of his late father's chief adherents tendered their submission to the Manchu cause, his own brother, 鄭成賜 Chêng Ch'êng-tz'ü, falling into the hands of the enemy at Amoy. In the sixth moon it was reported to the Throne that Chêng Ch'êng-kung had gone

mad after an outburst of wrath in consequence of his eldest son Chêng Chin having been installed in his stead, and that he had caused his own death by biting off his fingers. On the 15th February 1875, the *Peking Gazette* contained a memorial from the Imperial Commissioner appointed to reside in Formosa during the Japanese invasion of 1874, requesting that the spirit of 朱成功 Chu Ch'êng-kung, known as Prince of 延平 Yen-p'ing — a title conferred upon him in 1657 by Prince 桂 Kuei of the Ming dynasty, who was then in Yünnan — should be fittingly canonised, and a temple erected in his honour in T'ai-wan (now T'ai-nan) Fu. It was pointed out that the Emperor K'ang Hsi had declared this man to be merely one of the supporters of the Ming dynasty, and not a revolting rebel against the Manchus. Also that the literati of T'ai-wan Fu had put the following facts on record about him: "Devoted to scholarship in his youth, he became involved, on reaching the age of manhood, in the troubles which befell the State; and imbued with the prevailing sentiments of heroic devotion, he postponed the obligations of filial mourning to the duties of patriotism. He founded in the midst of the waste of waters a dominion which he transmitted to his descendants, and which was by them surrendered to the Imperial sway. His former opposition being condoned, his name was admitted to a place in the record of the loyal servants of the dynasty; and in the ensuing ages his supernatural intervention has been granted when cries of distress have arisen in times of national calamity." The memorial was granted.

Chêng Ch'iao 鄭樵 (T. 漁仲. H. 夾漈). A.D. 1108 — 265 1166. A native of 莆田 P'u-t'ien in Fuhkien, and one of the most famous men of letters of the Sung dynasty. For a long time he lived in studious seclusion at 夾漈山 Chia-chi-shan, cut off from all human intercourse. Then he spent some time in visiting various places of interest, devoting himself to searching out marvels,

investigating antiquities; and reading (and remembering) every book that came in his way. In 1149 he was summoned to an audience, and received an honorary post. He was then sent home to copy out his **通志** *History of China*, which covered a period from Fu Hsi down to the T'ang dynasty. On its presentation to the Emperor he was made an Imperial historiographer. Besides this, he was author of a collection of twenty-six poems and seven prose pieces, published under the title of **夾漈藁**. He also wrote a treatise entitled **石鼓文**, in which he showed that the inscriptions on the famous Stone Drums, hitherto accepted as dating from the early part of the Chou dynasty, belonged rather to the latter half of the 3rd century B.C. He was opposed to the famous peace proposals of Ch'in Kuei, and this led to his early retirement into private life, where he died at the age of fifty-eight.

266 Chêng Ch'ien 鄭虔. 8th cent. A.D. A poet and landscape-painter of the T'ang dynasty, famous for having illustrated his own poems. Being unable to procure paper to write upon, he used persimmon-leaves; yet he rose under the Emperor Hsüan Tsung A.D. 713—756, to be a Doctor in the Imperial Academy. In consequence of certain published notes on contemporary events, he was accused of tampering with the dynastic history, and was banished for ten years. On his return, he withdrew a large portion of these from circulation. Popularly known as **鄭廣文**.

267 Chêng Chih-lung 鄭芝龍 (T. 飛皇). Died A.D. 1662. A native of Nan-an, near Amoy. As a young man, he visited Macao and Japan, and married a Japanese wife, by whom he had a son, the famous Koxinga (see *Chêng Ch'êng-kung*). Having obtained the leadership of a large fleet of junks, traders or pirates as occasion served, he was compelled to place his services at the command of the last sovereign of the Ming dynasty, in whose cause he fought against the Manchu invaders. In 1628 he tendered his submission

to the latter, and for a time was well treated, and cleared the seas of other great pirates. Gradually however he became too powerful, and it was deemed necessary to restrain him by force. He was finally induced to surrender to the Manchu general in Fuhkien; and having been made a prisoner was sent to Peking with two of his sons, Chêng 世恩 Shih-ên and Chêng 世蔭 Shih-yin, together with other of his adherents, all of whom were executed upon arrival.

Chêng Chin 鄭錦 (or 經). Died A.D. 1682. Eldest son of 268 Koxinga, whom he succeeded in 1662. Summoned to aid Kêng Ching-chung, he established himself on the coast of Fuhkien, and by 1676 held Chinchew, Ch'ao-chou Fu, and other important places. His generals lost them all in the following year; but in 1678 he invaded Fuhkien in force, and carried everything before him, capturing the provincial Commander-in-chief and 30,000 men at 海澄 Hai-ch'êng. His able general Liu Kuo-hsüan was however hemmed in by vast armies and compelled to retreat to Formosa in 1680.

Chêng Ch'ing-chih 鄭清之 (T. 德源. H. 安晚). Died 269 A.D. 1248. A native of the 鄞 Yin District in Chehkiang. He graduated as *chin shih* in 1210, and twenty-five years later had risen to be Senior Minister of State. Throughout his career he was distinguished for probity and rectitude, but in later life he left everything to the control of his wife and sons, with disastrous results. Author of a literary collection entitled the 安晚集. He was posthumously ennobled as Prince, and canonised as 忠定.

Chêng Chio 鄭珪. 9th and 10th cent. A.D. An official, who 270 graduated as *chin shih*, and held high office under the T'ang, Liang, and Later T'ang dynasties. In his youth he once planted a single hemp-seed, which straightway grew up before his eyes; and this was held to presage his future greatness.

- 271 **Chêng Chung 鄭衆** (T. 季產). Died A.D. 114. A eunuch, native of Nan-yang in Honan, who acquired great influence over the Emperor Ho Ti of the Han dynasty. In A.D. 89 he was appointed magistrate at 鉤盾 Kou-tun, and was subsequently ennobled as Marquis, being the first eunuch upon whom such an honour had been conferred.
- 272 **Chêng Ho 鄭和**. Died A.D. ?1431. A eunuch of Yünnan, who distinguished himself as a military officer in the rebellion which set the Emperor Ch'êng Tsu on the throne. In 1405 he sailed from Woosung with a large fleet to cruise along the coasts of Cambodia and Siam; some say to demand tribute, others say to search for the vanished Emperor Hui Ti. In 1408 and 1412 he conducted naval expeditions to the countries of south-eastern Asia, going as far as Ceylon, and inducing many States to send envoys back with him to China. In 1415 and again in 1421 he returned with the foreign envoys to their native States in order to open trading relations with them; and in 1424 he was sent to Sumatra. He returned from this last expedition to find a new Emperor on the throne, and in 1425 he was appointed chief Commandant at Nanking. Five years later, as no envoys had come to Peking, he and his old lieutenant 王景弘 Wang Ching-hung visited seventeen countries, including Hormuz in the Persian Gulf. On his death at an advanced age, the thirty States with which he had re-opened relations ceased to deal with China. He was styled the 三保太監, and has been said by some to have introduced the practice of opium-smoking into China.
- 273 **Chêng Hsieh 鄭俠** (T. 介夫). Died A.D. 1119. A native of 福清 Fu-ch'ing in Fukien, who graduated as *chin shih* and entered upon a public career. Seeing the evils consequent upon the innovations of Wang An-shih, and pitying the condition of the people, he memorialised the Emperor Shên Tsung; but not

venturing to put his views in writing, he expressed them in pictorial form, which so impressed his Majesty that Wang An-shih was at once dismissed. He then memorialised that Wang's successor in office, 呂惠卿 Lǚ Hui-ch'ing, was mixed up with a seditious society, in consequence of which he himself was banished. Pardoned and restored to office in 1101, he again lost office under Ts'ai Ching, and retired into private life.

Chêng Hsüan 鄭玄 (T. 康成), A.D. 127—200. A native 274

of 高密 Kao-mi in Shantung, and one of the most famous pupils from the school of Ma Jung. Beginning life as a petty official in his native place, he soon resigned his post and became an ardent student under Ma Jung. After having made a name for himself as a scholar, he again took office; but the rebellion of the Yellow Turbans threw the empire into confusion, and Chêng retired into private life and devoted himself to study. As an instance of the general respect in which he was held, it is recorded that at his request the chief of the rebels spared the town of Kao-mi, leading his troops forward by another route. In A.D. 200 Confucius appeared to him in a vision, and he knew by this token that his hour was at hand. Consequently, he was very loth to respond to a summons sent to him from 冀 Chi-chou in Chihli by the then powerful Yüan Shao. He set out indeed upon the journey, but died upon the way. He is one of the most voluminous of all the commentators upon the Confucian Classics. He simply lived for learning. The very slave-girls of his household were highly educated, and interlarded their conversation with quotations from the *Old*. He was nevertheless fond of wine, and is said to have been able to take three hundred cups without losing his head. His tablet was placed in the Confucian Temple in 647; in 1530 it was removed; but in 1724 it was replaced.

Chêng K'o-shuang 鄭克塽, The son and successor of Chêng 275 Chin, and grandnephew of Koxinga (see *Chêng Ch'ing-shang*). He

was for some time independent ruler of Formosa under the title of Prince of 延平 Yen-p'ing; but in A.D. 1683 he submitted to the victorious Shih Lang, and shaved his head in token of submission to the Manchu power. In return for his surrender of the island, he was made a Duke, and was enrolled under the Red Banner of the 漢軍 Han-chün.

276 **Chêng Ku 鄭谷** (T. 子愚. H. 亦由). A native of 宜春 I-ch'un in Kiangsi. Graduated as *chin shih* about A.D. 886, and subsequently distinguished himself in poetry, of which he was a composer at the early age of 7. He said that no one should sing his *Song of the Partridge* in the presence of southerners, as it made them think sadly on their far-off homes. Hence he gained the sobriquet of 鄭鷓鴣 "Partridge Chêng."

277 **Chêng Tsao-ju 鄭藻如**. Died A.D. 1894. A native of Kuangtung, who graduated as *chin shih* in 1851, and in 1873 was assistant overseer of iron machinery at the Shanghai Arsenal. Five years later he was appointed Customs' Taot'ai at Tientsin, and from 1881 until his retirement from ill-health in 1885 was Minister at Washington, rising also to be Director of the Banqueting Court.

Chêng-yang Hou. See **Hsiao Yüan-ming**.

Ch'êng-chi-ssü. See **Genghis Khan**.

278 **Ch'êng Hao 程顥** (T. 伯淳. H. 明道). A.D. 1032—1085. The elder of the two famous sons of Ch'êng Hsiang (see *Chêng I*). He was born at Lo-yang in Honan, and after showing great precocity as a child, graduated as *chin shih* in 1057. Appointed to be Magistrate at 鄆 Hu in Shensi, he soon made a reputation, especially by the suppression of a stone image in a Buddhist temple, which was said to emit rays from its head and which was the cause of disorderly gatherings of men and women. He subsequently served in Kiangnan and Shensi, and in 1069

was made a Censor. But finding himself in opposition to the powerful Wang An-shih, he thought it desirable to apply for a provincial appointment, and served in Shensi and (in 1075) in Honan. Soon afterwards he retired to Lo-yang, and devoted himself to study and teaching until his death. He was the author of the **定心書**, and was tutor to the great Chu Hsi. Posthumously ennobled as Earl, he was canonised as **純**, and in 1241 admitted to the Confucian Temple.

Ch'êng Hsiang 程珦 (T. 伯溫). A.D. 1006—1093. A 279

native of Lo-yang in Honan, and father of the **二程** Two Ch'êngs — Ch'êng Hao and Ch'êng I. The descendant of officials, he himself held office as Magistrate in Kiangsi, Kuangsi, and Kiangsu; but his unflinching opposition to the innovations of Wang An-shih brought him into trouble, and he retired into private life. In 1530 his tablet was admitted to the Temple of Confucius.

Ch'êng I 程頤 (T. 正叔. H. 伊川). A.D. 1033—1107. 280

The second and more famous of the two sons of Ch'êng Hsiang (see *Ch'êng Hao*). Born at Lo-yang in Honan, he studied as a youth under Chou Lien-ch'i, and graduated as *chin shih* in 1057. Declining to take office, he remained at home engaged upon his great commentary upon the *Canon of Changes*, afterwards published under the title of **易傳**. But in 1086, just after his brother's death, the influence of Ssü-ma Kuang caused him to be made tutor to the young Emperor Chê Tsung, who was then mounting the throne. He made many enemies at Court; among others, the poet Su Tung-p'o. In 1097 he was sent to a post in Ssüch'uan, from which he was recalled in 1101, to be re-instated in the Imperial Academy. In 1103 he was again in trouble, and this time retired finally into private life, devoting himself to his books until overtaken by his last sickness. He was canonised as **正**,

and posthumously ennobled as Earl; and in 1241 his tablet was admitted to the Confucian Temple.

281 **Ch'êng Miao** 程邈 (T. 元岑). 3rd cent. B.C. An official under the First Emperor, who invented what is known as the Lesser Seal character, being a simplified form of the older and more cumbrous style. He followed this up by the invention of the *Li* script, which is again simpler and more easily written than the Lesser Seal. It was from the *Li* script that the modern clerkly style was developed.

282 **Ch'êng Tang** 成湯. The title in history of the Prince of 商 Shang, who overthrew Chieh Kuei, the last Emperor of the Hsia dynasty, and mounted the throne in B.C. 1766 as first Emperor of the Shang dynasty. He is often spoken of simply as "T'ang," and is said to have had four elbow-joints. See *I Yin*.

Ch'êng Ti. See (Han) **Liu Ao**; (Chin) **Ssü-ma Yen**.

283 **Ch'êng T'ien T'ai Hou** 承天太后. Daughter of Yeh-lü Ta-shih. On the death in 1153 of the Emperor Jen Tsung, third sovereign of the Western Liao dynasty, she was left as Regent for his young son; but she slew her own husband in order to carry on an intrigue with his brother, and was herself put to death by her father-in-law. The young Emperor, known in history as 末主, was captured by 屈出律 Goutchlouc, son of the Khan of Naiman, who seized the government, adopted the Liao costume, and ruled peacefully until the Mongol armies swallowed up all Turkestan in 1218.

Ch'êng Tsu. See **Chu Ti**.

284 **Ch'êng Yao-t'ien** 程瑤田 (T. 易疇). Graduated as *chü jen* in A.D. 1770, and served as an Officer of Education. Author of the 通藝錄, a collection of some twenty treatises on ethics, art, and science, all bearing upon illustration of the Classics.

285 **Ch'êng Yen-tsu** 程延祚 (T. 啓生 H. 縣莊). A.D. 1740—

1817. A diligent student of the Classics, history, and philosophy, who refused to enter upon an official career, and devoted himself to literature. He wrote commentaries on the *Canons of History* and *Changes*, notes on the *Spring and Autumn*, and poems. He was an opponent of the Sung school of classical interpretation. Gave himself the sobriquet of 青溪居士.

Chi An 汲黯 (T. 長孺). Died B.C. ? 108. An able Minister 286 under the Emperor Wu Ti of the Han dynasty, who spoke of him as 社稷臣 an official with the weal of the people at his heart. On several occasions he fell into disfavour, but always managed to recover his position, thus justifying the remark of Huai Nan Tzū that all the Imperial advisers could be shaken off like dust, except Chi An. While Governor of the modern 海 Hai-chou in Kiangsu he put into practice, with considerable success, the doctrine of *pas trop gouverner* inculcated by Lao Tzū. In B.C. 131 he defended the fallen Tou Ying, and in 125 his bold disputations with 張湯 Chang T'ang, whose policy he described as that of a mere clerk, led to his being shelved as Junior Director of the Clan Court. He lost favour still further by opposing the wars against the Hsiung-nu, and by telling the Emperor that he selected Ministers as he might gather a faggo always putting the last sticks on the top. In B.C. 113 he became Governor of modern K'ai-fêng Fu, and there made great efforts to put an end to the illicit coinage which prevailed, while once more practising the same policy of administration as in earlier years at Hai-chou.

Chi Cha 季札. 6th cent. B.C. A descendant in the twentieth 287 degree from Wu T'ai Po, founder of the State of Wu, or (2) in the nineteenth degree from 虞仲 Yü Chung. He was the fourth and favourite son of Shou Mêng, Prince of Wu, who wished to bequeath to him the throne; but he declined to usurp the rights

of his elder brother, Chu Fan, and accepted the fief of Yen-ling, from which he is now often spoken of as 延陵季子. His services were employed by the rulers of Lu and 徐 Hsü; and the latter had a special hankering after a sword worn by him. Chi Cha knew this, but departed on a diplomatic mission without saying anything about it. On his return he found that the ruler of Hsü was dead; whereupon he took the sword and hung it as a votive offering upon a tree which shaded the dead prince's grave.

288 Chi Ch'ang 紀昌. A famous archer of old, who studied the art under 飛衛 Fei Wei. He began by lying for three years under his wife's loom, in order to learn not to blink. He then hung up a louse, and gazed at it for three years, until at length it appeared to him as big as a cart-wheel. After this, he is said to have been able to pierce a louse through the heart with an arrow.

289 Chi Ch'üeh 冀缺 (Ch'üeh of Chi). 7th cent. B.C. A man of the Chou dynasty, noted for the politeness with which he treated his wife. When he was labouring in the fields and she brought him his dinner, he would receive her with a bow as though she were some honoured guest.

290 Chi Hsin 紀信. 3rd cent. B.C. A captain in Liu Pang's army. When the latter was besieged by Hsiang Chi at 滎陽 Jung-yang, with little hope of escape, Chi disguised himself as Liu Pang and proceeded to the enemy's lines to tender his submission. In the excitement that ensued, Liu Pang succeeded in getting clear away; but when the ruse was discovered, Hsiang Chi ordered Chi Hsin to be burnt alive. A shrine was erected to his memory at 順慶 Shun-ch'ing in modern Ssüch'uan, as a patriot whose loyalty saved the country, and as one who reckoned his own life of no account compared with that of his sovereign.

291 Chi Huan Tzū 季桓子. 6th and 7th cent. B.C. A noble in

the Lu State, to whom the Duke of the Ch'i State forwarded a number of singing-girls and horses as a present for his sovereign Duke 定 Ting. The acceptance of these by the latter caused Confucius to retire from office.

Chi Huang 稽璜 (T. 尚佐 and 黼庭. H. 拙修). A.D. 292-1710-1794. Son of Chi Tsêng-yün. He graduated as *chin shih* in 1729, and was attached to the person of the Emperor Ch'ien Lung. In 1766 he was made Director-General of the Yellow River, and dealt with it so successfully that stories arose of special providential intervention on his behalf. Recalled to Peking in 1799, he became a Grand Secretary in the following year, and was practically Prime Minister until his death. Ch'ien Lung, who was of the same age, never wearied of loading him with honours, even granting him leave in 1790 to ride in his sedan-chair up to the Hall of Audience. Canonised as 文恭.

Chi K'ang 嵇康 (T. 叔夜). A.D. 223-262. A native of 293 modern Anhui. His ancestors came from Chehkiang, whence they had fled in consequence of political disturbances, changing the family name from 奚 Hsi to Chi. As a youth, he was clever and handsome, and seven feet seven inches in height. Yet he is said to have regarded his body as so much clay or wood, and refused to adorn it. He married into the Imperial family, and received an official appointment. But his favourite study was alchemistic research; and he passed his days sitting under a willow-tree in his court-yard and experimenting in the transmutation of metals, varying his toil with music and poetry, and practising the art of breathing with a view to securing immortality. Happening however to offend by his want of ceremony one of the Imperial princes, who was also a student of alchemy, he was denounced to the Emperor Wên Ti of the Wei dynasty as a dangerous person and a traitor, and condemned to death. Three thousand

disciples offered each one to take the place of their beloved master, but their request was not granted. He met his fate with fortitude, calmly watching the shadows thrown by the sun and playing upon his lute. Was one of the Seven Sages of the Bamboo Grove (see *Hsiang Hsiu*).

- 294 **Chi Li 季歷**. B.C. 1284—1185. Third son of Tan Fu, and father of the great Wên Wang.
- 295 **Chi-mu Ch'ien 箕母潛** (T. 季通). 8th cent. A.D. A native of 荆南 Ching-nan in Hupeh, who graduated as *chin shih* in 726 and greatly distinguished himself as a poet.
- 296 **Chi Pu 季布**. 2nd and 3rd cent. B.C. A native of the Ch'u State, who gained the reputation of a bold fellow and was employed by Hsiang Chi against Liu Pang. When the former perished, a price of 1000 taels was set upon his head, and he was forced to remain in hiding until the new Emperor pardoned him (see *Chu Chia*). He rose under the Emperor Hui Ti to be Governor of Ho-tung, and would have been made a Censor had not some one pointed out that his abuse of liquor made it unpleasant to be near him. There was a saying in Ch'u that his pledged word was worth more than a hundred ounces of gold.
- 297 **Chi Shao 稽紹** (T. 延祖). Died A.D. 304. Son of Chi K'ang. He was very handsome; but one day when some one was praising his appearance to Wang Jung, saying that he was like a crane among chickens, the latter observed, "Nay, you did not know his father." He rose to be Imperial Librarian under the Emperor Wu Ti of the Chin dynasty; and when the Princes of 河簡 Ho-chien and Ch'êng-tu rebelled, of which he had given warning two years previously, he fell in battle, bravely defending the Emperor Hui Ti, whose body-guard had fled. His blood was splashed over the Emperor's robes, but his Majesty refused to allow his attendants to wash it off. Canonised as 忠穆.

Chi Tsóng-yün 稽曾筠 (T. 松友. H. 禮齋). Died A.D. 298 1737. A native of Kiangsu. Graduated in 1706, and served in the Peking Boards until 1723, when he was sent to the Yellow River, where the rest of his career was passed. In 1733 he was made a Grand Secretary, and acted as Governor in Chehkiang, devoting his attention chiefly to the sea-walls. He revised and added to the **浙江通志** *Topography of Chehkiang*.

Chi Tung 計東 (T. 甫草. H. 改亭). A diligent student 299 of the Classics, of history, and of political economy, who flourished about the middle of the 17th cent. A.D., and travelled widely throughout the empire. His collected works, among which his poems hold a high rank, are known as **改亭集**.

Chi Tzū 箕子. 12th cent. B.C. Viscount Chi, one of the 300 foremost nobles under Chou Hsin, the last Emperor of the Yin dynasty. For protesting against the evil courses of his master, he was thrown into prison; and on being released by the victorious Wu Wang in 1122 he retired to what is now modern Korea, on the ground that he could not serve a sovereign who was after all a usurper. The authorship of the Great Plan, a portion of the *Canon of History*, has been attributed to him.

Chi Yün 紀昀 (T. 曉嵐. H. 春帆, 石雲). A.D. 1724— 301 1805. A native of the Hsien District in Chihli, and a scion of a wealthy and distinguished family. Took his *chin shih* degree in 1754. After holding various appointments, he was transferred to a sub-Chancellorship in the Han-lin College. For the offence of revealing certain matters connected with an official enquiry, he was banished to Urumtsi, whence he was recalled and in 1772 was placed at the head of the commission appointed for the collection of the Imperial Library. This undertaking kept him employed for 13 years. In 1796 he became President of the Board of War. Famous for his general literary attainments, he was

specially noted for his acquaintance with the views of the Han scholars on many vexed questions connected with the *Canon of Changes*; but he published little beyond the results of his labours upon the catalogue of the Imperial Library. In fact, he openly declared that everything worth saying would be found, if one only knew where to look, to have been said already. A collection of miscellaneous jottings from his pen appeared under the title of 閱微草堂筆記, and he contributed a considerable portion of the 提要. Canonised as 文達.

- 302 Ch'i Ch'ao 郅超 (T. 景 or 嘉興). A.D. 335—377. As a youth he was self-willed and original, and a clever talker. His father, who was a Taoist, he himself being a Buddhist, let him take what he liked from his vast fortune; and Ch'i Ch'ao is said to have given away several millions in a single day! Huan Wên took him into his service as military secretary, and he and 王珣 Wang Hsün soon gained the entire confidence of their chief. The two were popularly called the Bearded Secretary and the Dumpy Registrar. On one occasion Huan had placed Ch'i Ch'ao behind a blind in order that he might overhear a consultation with Hsieh An and Wang T'an-chih. During the interview a puff of wind blew aside the blind, whereupon Hsieh An jokingly remarked that Huan Wên evidently reposed a blind confidence in his secretary. Ch'i Ch'ao protested against the war which in 369 resulted in the defeat of Huan at 枋頭 Fang-t'ou in Honan. When the news came of a subsequent victory, Huan, who had felt greatly mortified, asked him if this was enough to wipe out the shame of Fang-t'ou. He replied, "You have not stultified my estimate of you." He had a lifelong feud with Hsieh An, but kept his treason secret from his father. On his deathbed, however, he entrusted a box full of correspondence with Huan Wên to one of his retainers, with orders to give it to his father,

should the latter grieve for him overmuch. And as the father became seriously ill after the death of Ch'i Ch'ao, the box was handed over to him. Then his sorrow was turned into regret that his son had lived so long.

Ch'i Chao-nan 齊召南 (T. 次風. H. 瓊臺 and 息園). 18th cent. A.D. A native of Chehkiang. After serving as Reader in the Grand Secretariat, he became President of the Board of Rites in 1748. In 1749 he retired, and was appointed to be head of a college, his retirement being due to a fall from a horse which impaired his once marvellous powers of memory. Besides being a deep student of geography, he was the author of several works on history and chronology. He also published a collection of poems, and the **水道提綱**, a description of the rivers and water-courses of China, Korea, Tibet, and Mongolia.

Ch'i Chi-kuang 戚繼光 (T. 元景. H. 南塘). Died 304 A.D. 1585. A native of Têng-chou in Shantung, who rose to be a military captain in Chehkiang, and distinguished himself by repelling an invasion of the Japanese, for which services he was promoted to be Lieutenant-Colonel. Subsequent achievements of a similar nature in Fuhkien gained for him the distinction of Senior Guardian of the Heir Apparent and other honours, but he was compelled by illness to retire soon afterwards into private life. Author of the **練兵實紀** and of the **紀效新書**, works on military training, strategy, etc. Canonised as **武毅**.

Ch'i Chien 鄧監. 4th cent. A.D. Father-in-law of Wang Hsi-chih. When about to marry his daughter, he sent to obtain one of the sons of Wang Tao. The go-between reported that all the sons were nice young fellows, except one who lay *en déshabillé* on a couch and paid no attention to what was said. Ch'i Chien at once chose him.

Ch'i-fu Ch'ien-kuei 乞伏乾歸. Died A.D. 410. Brother of 306

Ch'i-fu Kuo-jen, whom he succeeded in 388 as King of the Western Ch'in State. He greatly extended his territory, warring with varying success against Lü Kuang and Yao Hsing, the latter of whom kept him at one time at his Court. On the rise of the Hsia State he escaped, and returning home resumed the title of King of Ch'in. Two years later he acknowledged the suzerainty of Yao Hsing; but once more, after a successful campaign against the Southern Liangs, he was about to assert his independence when he was assassinated by a nephew. Canonised as 武元王.

307 Ch'i-fu Ch'ih-p'an 乞伏熾磐. Died A.D. 427. Son of Ch'i-fu Ch'ien-kuei, whom he succeeded in 410. After some years spent in warfare with the Southern Liang and Hsia States, in 416 he tendered his allegiance to the Emperor Wên Ti of the Sur dynasty. He was succeeded by his son Ch'i-fu 慕末 Mu-m who reigned for three years, when he was put to death by I. lien Ting of the Hsia State.

308 Ch'i-fu Kuo-jen 乞伏國仁. Died A.D. 388. The chief of a Turkic colony in Kansuh, who served under Fu Chien (2). Upon the latter's final defeat, he declared himself independent, and in 384 assumed the title of King of the Western Ch'in State. Canonised as 宣烈王.

309 Ch'i Li Chi 綺里季. One of the Four Gray-heads (see *T'ang Hsüan-lang*).

310 Ch'i Nu 齊女. A young lady of the Ch'i State, who had two lovers, one living to the right and the other to the left of her house. On being ordered by her father to tuck up one sleeve on the arm corresponding with the swain she preferred, she tucked up both sleeves, explaining to her astonished father that she wished to eat with the one of them who was rich, and live with the other who was handsome.

311 Ch'i Po 岐伯. One of the Assistants of the Yellow Emperor,

B.C. 2698, and the reputed founder of the art of healing. **Ch'i-su-lô 齊蘇勒** (T. 篤之). Died A.D. 1729. A Manchu 312 of the Plain White Banner. He began his career in the Board of Astronomy, but was soon transferred to the Yung-ting river works; and after a year as Judge of Shantung with charge of the Grand Canal, he became in 1724 Director-General of the Yellow River, a post in which he laboured with great success until his death. In 1728 he cleared the Woosung bar. Canonised as **勤恪**, and included in the Temple of Worthies.

Ch'i-tiao K'ai 漆雕開 (T. 子開 and 子若 and 子脩). 313 Born B.C. 541. One of the disciples of Confucius. He declined to take office, on the ground that he was not sufficiently prepared by study.

Ch'i Wang. See **Shih Ch'ung-kuei**.

Chia Ch'ang-ch'ao 賈昌朝 (T. 子明). A.D. 998—1065. A 314 descendant of **賈緯** Chia Wei, one of the historians of the Chin dynasty, and a distinguished writer on philology. He graduated as *chin shih* in 1017, and in 1043 he became a Minister of State; but his constant wrangles with **吳育** Wu Yü led to his dismissal to a provincial post. On the accession of the Emperor Mo Tsung he was made Governor of Fêng-hsiang in Shensi, and ennobled as Duke. Canonised as **文元**.

Chia Chien 賈堅. 5th cent. A.D. A famous archer, who at 315 the age of sixty would place a cow at a distance of 100 paces and with one arrow graze its back, while with a second he grazed its belly.

Chia Chih 賈至 (T. 幼鄰). A.D. 718—772. A native of Lo- 316 yang. Official and poet under the T'ang dynasty. Was banished to Yo-chou in Hunan, and there some of his finest poems were composed. Restored to favour he rose to be Vice President of the Board of Rites, and filled other high offices. Canonised as **文**.

- 317 **Chia Chih-yen 賈直言**. Died A.D. 835. His father having been sentenced to drink poison, he seized the cup and drained it, recovering by a miracle, with no other result than a chronic lameness. Touched by this act of devotion, the Emperor Tai Tsung commuted the father's punishment to banishment to Kuangtung, whither he was accompanied by his son (see *Tung Shih*).
- 318 **Chia Ch'ing 嘉慶**. Died A.D. 1820. The title of the reign of 顓 (or 永) 琰 Yung-yen, the fifteenth son of the Emperor Ch'ien Lung. He succeeded in 1796, and proved a worthless and dissolute ruler. His reign was constantly disturbed by family feuds, secret society risings, and plows, which cost vast sums to put down; while from 1805 to 1809 the coast from Shantung to Tongking was infested with pirates, who fought pitched battles with the Imperial navy and almost stopped trade. In 1803 the Emperor was attacked in the streets of Peking; and ten years later a band of conspirators penetrated into the palace, and the Emperor owed his life to his second son, whom he at once made Heir Apparent, and to a nephew. He gave up the annual hunting excursions, which had been associated with Manchu energy. By insisting on the "kotos," he repelled Lord Amherst's mission in 1816. He was strongly opposed to missionaries, and expelled the famous Père Amyot. Canonised as 仁宗睿皇帝.
- 319 **Chia Ch'ung 賈充 (T. 公閭)**. A.D. 217—282. A native of Hsiang-ling, whose father, Chia K'uei, predicted that he would some day 充 fill 閭 the village with congratulations. He inherited the title of Marquis, and held civil and military appointments. He attached himself to 司馬師 Ssu-ma Shih, who engrossed all power in Wei, and afterwards to his brother Ssu-ma Chao; and in A.D. 260 he fought the last Emperor of the Wei dynasty when he tried to leave the palace to slay Chia's patron, and urged one of his followers to kill him. In 264 he pressed the

claims of Ssu-ma Yen to succeed his father Ssu-ma Chao, and consequently the founder of the Chin dynasty greatly trusted him, and raised him to be Duke of Lu and Prime Minister. He then drew up a new law code which was favourably received by the people. In 280 the attack upon Wu, which he had at first deprecated, was crowned under his leadership with such perfect success that he actually fell ill from shame. He was succeeded by his daughter's son, 韓謐 Han Mi (see *Chia Mi*), his jealous wife having compassed the death of two nurses whom she suspected of undue familiarity with their master, and thus caused his only two boys to pine away and die. Though an able Minister and a clever writer, posterity has ranked him among the traitors of his country. He was canonised as 武, some suggesting that 荒 would be more appropriate.

Chia Hu 賈胡. A man of old, who cut open his belly in 320 order to hide a valuable pearl, thus showing, as the Emperor T'ai Tsung of the T'ang dynasty said, that he loved mammon even more than life.

Chia I 賈誼. 2nd cent. B.C. A native of Lo-yang, whose 321 precocious talents were brought to the notice of the Emperor Wên Ti of the Han dynasty, the result being that he was made a Doctor in the Imperial Academy. He was so young, however, that the other Doctors would not consult with him; and upon this being laid by him before the Emperor, he was at once transferred to the Privy Council. His first business was to suggest that, the empire being at peace, due attention should be paid to Music and Ceremonial. He was unable to carry his point; but introduced such important and valuable changes into the administration that the Emperor proposed to make him a Prince. His enemies at once set to work to destroy him. He was exiled, and became tutor to the Prince of Liang, who proved such a kind master that when

he was thrown from his horse and killed, Chia I grieved so bitterly that he died within the year. Author of the **新書**, a collection of essays on Confucianism, and also of some poetry.

322 Chia Kêng Hou 憂羹侯. 2nd cent. B.C. When the Emperor Kao Tsu of the Han dynasty was still a private individual, he called one day with some friends at his sister-in-law's house. The latter tapped on the soup-kettle, as a hint to her brother-in-law that it was empty; at which he was so chagrined that when he came to the throne he marked his displeasure by creating his nephew "Marquis Tap-the-Soup," as above.

323 Chia K'uei 賈逵 (T. 景伯). A.D. 30—101. A native of **平陽** P'ing-yang in Shensi; an eminent scholar, and a follower of Liu Hsin, from whom he obtained the *Tso Chuan* and notes thereon. He was a very successful teacher, some of his pupils coming from a distance of no less than 1,000 *li*; and as he was always paid in grain, he accumulated a large store. Hence he was said to "till with his tongue," a phrase which now signifies "to make a livelihood by teaching." Under the Emperor Ming Ti he was appointed, together with the historian Pan Ku, to the post of Imperial historiographer. In common with Ma Jung and several others, he was known as **通儒** the Universal Scholar.

324 Chia Mi 賈謐 (T. 長深). Died A.D. 300. The son of the younger daughter of Chia Ch'ung, and the nephew of the wife of the Emperor Hui Ti (see *Han Shou*). He was a clever studious youth, gained enormous influence as favourite of his all-powerful aunt, and indulged in great extravagance and splendour, forming a coterie known as **二十四友** the Twenty-four Friends, with Chiu I, Shih Ch'ung and others. He held many high offices; and was in constant attendance on the Emperor, while he treated the Princes as equals. He joined his aunt in a plot to set aside the Heir Apparent, and was beheaded with her by the rival party of

倫 Lun, Prince of Chao, the ninth son of the Emperor Wu Ti.
Chia Shan 價山. 2nd cent. B.C. A scholar of the Han 325
dynasty, who was said to scamper over books as a huntsman over
the fields, — all breadth, and no depth. In B.C. 178 he
addressed to the Emperor Wên Ti a document entitled 至言,
illustrating from the example of the Ch'in dynasty the principles
of good and bad government. And in B.C. 175 he protested
against the toleration of free coinage, the penalties on which had
been withdrawn.

Chia Ssü-tao 賈似道 (T. 師憲). Died A.D. 1276. A 326
native of T'ai-chou in Chehkiang, who was a wild youth, but
received an official post as the usual recognition of his father's
services. His sister became a favourite concubine of the Emperor
Li Tsung of the Sung dynasty, and through her influence he was
advanced to high office. In 1258 he was sent as Commissioner to
act against the Mongols in modern Hupeh; instead of adopting
energetic measures, he secretly acknowledged allegiance to them,
and promised an annual tribute. In the following year the Mongols
sent to demand this tribute; and although the old Emperor had
placed full control in his hands he had some difficulty in
arranging the matter. On the accession of Tu Tsung in 1265, the
power of Chia Ssü-tao reached an unprecedented-height. Whenever
he made obeisance, the Emperor responded with a similar
ceremonial. His Majesty did not venture to address him by his
personal name as usual, but used the term 師臣, implying that
although Chia was his subject he was at the same time his
instructor and guide. At the death of Tu Tsung, things came to
a climax. It became absolutely necessary to meet the Mongols in
the field; and when the Chinese general was utterly defeated, Chia
Ssü-tao sought safety in flight. His enemies demanded his head.
He was however sentenced merely to banishment; but shortly

afterwards a plot was laid to secure vengeance. A Magistrate, named 鄭虎臣 Chêng Hu-ch'ên, whose family he had injured, was sent after him, and he was slain at a temple near Chang-chou in Fuhkien. Another account says that he anticipated his fate by taking poison.

- 327 Chia Tao 賈島 (T. 浪山). A.D. 777—841. A native of Fan-yang in Chihli. He began life as a Buddhist priest under the style 无本 Wu Pên. and proceeded to Lo-yang, where the Governor had forbidden priests to be seen after noon. He was noted for his love of poetry, which he would compose while walking through the streets. One day, riding along on a donkey, he was considering whether "push" or "knock" would be more suitable in the following verse: 鳥宿池邊樹, 僧推 (or 敲) 月下門; and he was "pushing" and "knocking" in the air with his hands, when he ran up against the great Han Yü, then Governor of the Metropolitan District. The latter, on learning what was the matter, at once declared for "knock"; and forthwith taking the priest under his protection, caused him to quit religious life, and enter upon an official career. He failed repeatedly, however, to take his *chin shih* degree. Under the Emperor Wên Tsung, A.D. 827—841, he was banished to 長江 Ch'ang-chiang in Ssüch'uan for indulging in lampoons; but shortly before his death he was restored to favour and appointed to posts which he never took up. He used to write some poetry every day without fail; and at the end of each year he put all these poems together and sacrificed to them with meat and wine, in order, as he said, to repair the loss they had caused to his mental powers.

- 328 Chia Yü 賈郁 (T. 正文). 10th cent. A.D. Magistrate at 仙遊 Hsien-yu in Fuhkien under the first Emperor of the Later T'ang dynasty, noted for his probity. On handing over his

seals of office, he remarked that one of his late lictors had seized the opportunity to get drunk, and said to him, "When I come back here, I will punish you!" Thereupon the drunken man laughingly retorted

Your Honour *may* come back again

And iron ships *may* cross the main.

Strange to say Chia Yü was re-appointed to Hsien-yu, and detected the said lictor embezzling public money. He added to his sentence these words: — "Copper *cash* are not cast for purposes of speculation; there are iron ships, not made with hands, which are able to cross the sea."

Chiang Ch'ên 姜宸 (T. 西溟 and 湛園). A.D. 1627— 329
1699. A native of Chehkiang, noted in his youth for poetical talents, calligraphy, and general knowledge of ancient literature. Summoned to Court, he was employed upon the history of the Mings; besides which, he wrote works on river conservancy and sea-walls, poems, and essays. He graduated only in 1697, when he was already 70 years of age.

Chiang Chung-i 江忠義 (T. 味根). A.D. 1834—1863. 330
Volunteered in 1852, to fight against the T'ai-p'ing rebels in Hunan, and raised himself by his own exertions to the rank of Taot'ai, receiving the distinction of *baturu* in 1859. In 1860—61 he successfully opposed Shih Ta-k'ai, and kept him out of Hunan. Was then appointed acting Governor of Kueichou, but did not proceed. In 1862 he acted as Commander-in-chief in Kueichou and Kuangsi. In 1863 he crushed the rebels in Kiangsi and won great victories in Anhui, which services were rewarded with the Yellow Jacket. He died on his way to Nan-ch'ang. Was canonised as 誠恪.

Chiang Chung-yüan 江忠源 (T. 岷樵). A.D. 1811— 331
1854. A native of Hunan, who was Education Officer at 新甯

Hsin-ning in 1844. Foreseeing the T'ai-p'ing rebellion, he instituted the trainband system and developed a force famous later on as the Braves of Hupeh. After a succession of brilliant exploits against the rebels, for which he was made Governor of Anhui and rewarded with the order of the *baturu*, he was hemmed in at 虛 Hsü-chou, and committed suicide upon the capture of the city. Canonised as 忠烈.

- 332 **Chiang Fan** 江蕃 (T. 子屏). A disciple of Yü Hsiao-k'o, who flourished at the close of the 18th cent. He wrote the 國朝經師經義自錄, a compendium of the theories of his contemporaries on classical interpretation, including however only those who like himself followed the Han as opposed to the Sung scholars.
- 333 **Chiang Hou** 姜后. 9th cent. B.C. The consort of Prince Hsüan^a of the Chou dynasty. When her husband gave himself up to festivity, she stripped herself of all her jewels, and proceeded to the palace gaol for women of the Court; at the same time notifying the Prince that she considered herself to be the cause of his misconduct, and was awaiting punishment accordingly. Touched by this behaviour, the Prince not only amended his ways, but from that time associated her with himself in all affairs of State.
- 334 **Chiang Ko** 江革 (T. 休映). Died A.D. 535. A native of K'ao-ch'êng in Honan, distinguished as one of the 24 examples of filial piety. At six years of age he was already good in composition, and before he was sixteen he is said to have rescued his mother from brigands by carrying her many miles on his back. Entering public life, he rose to high office under the first Emperor of the Liang dynasty. On one occasion he was captured by the forces of the Wei State, but refused to abjure his allegiance, and was allowed to return home unharmed. Canonised as 彊子.

Chiang Kung 姜肱. 1st and 2nd cent. A.D. One of three 335
brothers (仲海 and 季江), who lived under the Eastern
Han dynasty and were so fond of each other that even after
marriage they all slept with their wives under the same quilt.

Chiang Pin 江彬. Died A.D. 1521. The chief favourite of the 336
Emperor Wu Tsung, whose notice he attracted by his pluck in
action against the rebels in the Imperial Domain in 1511. He
encouraged the Emperor to make tours to the frontier, and to
seize girls and even married women for his harem. In 1517,
1518, and 1519, the north-west was visited; and in 1519 the
drunken monarch appointed himself to the chief command against
the rebel 宸濠 Chên Hao, and proceeded to Yang-chou,
spending his time in riot and debauchery. In 1520 the Emperor
began to doubt Chiang's loyalty, and insisted on returning. On
his Majesty's death Chiang, who had been ennobled and placed in
command of the frontier men substituted for the Peking garrison,
meditated rebellion. But Yang T'ing-ho lured him into the palace
on pretence of sharing in the Imperial obsequies, and he was
seized and executed. His confiscated property included 70 chests of
gold, 2,200 chests of silver, and many other valuables.

Chiang P'u 蔣溥 (T. 質甫. H. 恒軒). A.D. 1708—1761. 337
Son of Chiang T'ing-hsi. He early displayed signs of talent, and
at the age of 13 was a great favourite with the Emperor Yung
Chêng. His career, except for two years as Governor of Hunan,
was passed in Peking; and in 1759 he became a Grand Secretary
to the Emperor Ch'ien Lung, who treated him with especial
consideration. Canonised as 文恪, and included in the Temple
of Worthies.

Chiang Shêng 江聲 (T. 叔雲. H. 艮庭). A.D. 1733— 338
1810: A native of Kiangsu, who wrote on the text of the *Canon
of History*, advocating the ancient interpretations of the Han

school. He also wrote on the Six Scripts, and on the 釋名 of Liu Chên. So conservative was he in all matters relating to antiquarian usage, that even in private life he only used the seal character!

339 **Chiang Shih 姜詩**. 1st cent. A.D. One of the 24 examples of filial piety, in the practice of which virtue he was rivalled by his wife. The latter, because her mother-in-law preferred river water, used to trudge several miles every day to fetch it. An effort was also made to provide the old lady with minced fish, of which she was very fond; the upshot of all which was that one morning a spring, with a flavour precisely like that of river water, burst forth near their dwelling, and daily threw out on the bank two fine fresh carp. The Red-Eyebrow Rebel, Fan Ch'ung, was so impressed with their filial conduct that he bade his soldiers spare their village, and even sent them food during a dearth, which Chiang Shih however buried in the ground. In A.D. 60, there was an Imperial levy of men of filial piety; and Chiang Shih received a Magistracy, at which post he died.

340 **Chiang Shih 江式 (T. 法安)**. 5th and 6th cent. A.D. An official under the Northern Wei dynasty. Author of the 古今文字, a lexicon based upon the *Shuo Wen*. He was an accomplished master of the seal character, and wrote the inscriptions for the palace gates at Lo-yang.

341 **Chiang Shih-ch'üan 蔣士銓 (T. 心餘 and 茗生. H. 清容)**. A.D. 1725—1784. A distinguished literary official of Kiangsi, whose mother began to teach him philosophy and instruct him in the T'ang poets when he was only four years of age. Besides holding literary and educational posts at the capital and in the provinces, he became Vice President of the Censorate. In 1781 he was sent at his own request to set in order the Imperial Library at Moukden, and died there. He was a poet, and also wrote

several historical and biographical works, such as 契丹國志 *A History of the Kitan Tartars*, 歷代職官表考 *Biographies of Officials*, etc. etc. The treatises on the Constitution entitled 欽定皇朝通典 and 皇朝文獻通考 are founded on an unfinished work of his.

Chiang T'ing-hsi 蔣廷錫 (T. 楊孫 and 西谷. H. 南 342 沙). A.D. 1668—1732. A native of Kiangsu, who graduated as *chin shih* in 1703, and in 1717 became one of the Readers to the Emperor K'ang Hsi. Under Yung Chêng he rose rapidly to be a Grand Secretary. As a youth, he was successful as a poet and a flower-painter. Author of a collection of poems and essays entitled 青桐軒諸集, and President of the Commission under which the 圖書集成, the vast encyclopædia initiated by the Emperor K'ang Hsi, was ultimately brought to completion. He had also been Vice President of the Commission appointed to compile the *Institutes* of the present dynasty. Canonised as 文肅.

Chiang Tzū-ya 姜子牙. 11th and 12th cent. B.C. The 343 common designation of an old man named 呂尚 Lǚ Shang (T. 子牙), whose clan name was Chiang, and who became the chief counsellor to Wên Wang. One day, when the latter was going out hunting, he was told by the divining-grass that his quarry would be none of the usual animals, but a "Prince's Teacher." He fell in with the above old man, then eighty years of age, who was fishing with a straight piece of iron instead of a hook, upon which the fishes readily allowed themselves to be caught, in order to satisfy the needs of this wise and virtuous angler. "Ah!" cried Wên Wang, "it is you for whom my grandsire 望 looked." Thereupon he carried the old man home with him in his chariot, and named him accordingly 太公望. For twenty years he served Wên Wang and his son, aiding them

in consolidating the dynasty of Chou. He is said to have exercised authority over the spirits of the unseen universe; and on one occasion during Wu Wang's campaigns, when the ground was covered with deep snow, he enabled the whole army to pass over it without leaving a footprint or a cart-rut behind. Even Ssü-ma Ch'ien speaks of him as having "marshalled the spirits." Hence the phrase 姜太公在此 "Chiang T'ai Kung is here!" often seen written up on doors to frighten away evil spirits, this being another form of the name under which he is known. Reputed author of the 六韜, a work on military tactics.

344 **Chiang Wei 姜維** (T. 伯約). Died A.D. 263. A native of 天水 T'ien-shui in Kansuh, whose ambitious temperament led him to leave his humble farmstead and attach himself to the fortunes of Chu-ko Liang. After rising to high military rank and greatly distinguishing himself in various campaigns, he failed to oppose the armies of Wei; and at the tragic close of the reign of the Emperor Hou Chu of the Minor Han dynasty, he was taken prisoner and put to death.

345 **Chiang Yen 江淹** (T. 文通). A.D. 443-504. A native of K'ao-ch'êng in Shantung, who distinguished himself in youth by his application to books, and rose to the highest offices of State under the last Emperors of the Ch'i and the first Emperor of the Liang dynasty. He was a voluminous writer and published two collections of his miscellaneous works, entitled 前集 and 後集, as well as the 齊史十志, consisting of episodes in the history of the Ch'i dynasty. One night while still a young man, he dreamt that some one gave him a gaily-painted pen which put forth flowers, from which date his compositions became far more elegant than before. At the end of ten years, a handsome man, who said his name was Kuo P'o, appeared to him in a dream and claimed the pen; after which Chiang's compositions

began to fall off, and soon ceased to attract any attention. He was ennobled as Marquis, and canonised as 憲.

Chiang Yung 江永 (T. 慎修). A.D. 1680—1762. A native 346 of 婺源 Wu-yüan in Anhui, who passed his long life as a teacher and a recluse. His studies lay chiefly in the direction of the Confucian Canon, but he also devoted much attention to Lao Tzū and to Chuang Tzū. His greatest work is the 禮記綱目, on the *Book of Rites*; besides this he wrote on the topography of the *Spring and Autumn*, on ancient rhymes, on astronomy, on music, and an important treatise on the ancient sounds of certain characters, entitled 古韻標準.

Chiao Fu-tzū 焦夫子. A legendary philosopher, said by 347 Chang Shih-nan to have been worshipped in the 10th century B.C. at 岷山 Min-shan in Ssüch'uan. His cognomen had been forgotten, and he was accordingly styled only Fu-tzū, or the Master, in honour of his great learning. He was represented in a grotesque and repulsive form, with huge eyes, an immense nose, and a curly beard.

Chiao Hung 焦竑 (T. 弱侯. H. 澹園). A.D. 1541—1620. 348 A native of Chiang-ning in Kiangsu, who took his first degree in 1564, and graduated in 1589 as first on the list at the Palace Examination. He then entered the Han-lin College, and became Expositor to the Heir Apparent. In 1598 he was Examiner for the Metropolitan District, but got into trouble over the language used in the essays of some of his successful candidates, and was banished to Foochow as sub-Prefect. He was shortly afterwards further degraded, and then retired from public life. He was a fine scholar, and especially good in the archaic style of writing. His honours were posthumously restored to him, and he was canonised as 文端.

Chiao Kan 焦贛 (T. 延壽). 1st cent. B.C. A great scholar, 349

who served under the Emperor Yüan Ti of the Han dynasty. He was the pupil of 孟喜 Mêng Hsi, and the instructor of Ching Fang. As magistrate of 少黃 Shao-huang he distinguished himself by his skill in detecting crime; and his labours for the public welfare so endeared him to his people that when he was recommended for promotion, they went in a body to demand that he should remain where he was. Author of the 易林, a work on the *Canon of Changes*.

- 350 Chiao Sui 焦遂. 8th cent. A.D. One of the Eight Immortals of the Winecup (see *Li Po*). He was said to stammer so badly that when sober he would not say a word; but after five pints of wine his repartees would flash out as quickly as echo follows sound.
- 351 Ch'iao Chou 譙周 (T. 允南). A.D. 200—270. A famous scholar of the Minor Han dynasty, employed by Chu-ko Liang to promote learning in 益 Yi-chou in Ssüch'uan. Devoted to the past and an ardent student, he was employed as Tutor to the Heir Apparent of the last monarch of his dynasty, and though taking no active part in the administration, was highly respected. In 263, moved by the worn-out state of the people, he advocated submission to the Wei invaders, by whom he was ennobled and repeatedly invited to take office, but was prevented from doing so by ill-health. Author of a large collection of writings on law, the Classics, history, and literature.
- 352 Ch'iao Kuo Fu Jen 譙國夫人. 6th cent. A.D. The title bestowed upon the Lady 洗 Hsi, wife of 馮寶 Fêng Pao, for her services in aiding the founder of the Sui dynasty in his operations against the aborigines of modern Kuangtung. She not only equipped a strong force, but actually led her men on to battle, herself dressed in the garb of a soldier.
- 353 Chieh Chih-t'ui 介之推 or Chieh Tzū-t'ui 介子推. 7th cent. B.C. A native of the Chin State, whose name was originally

王光 Wang-kuang. It is recorded in the **尚友錄** that when only fifteen years of age he was Minister in the Ch'u State, and that Confucius (who was not then born!) sent to make enquiries about him. The messenger returned and said that in the verandah he had seen twenty-five refined scholars, and in the hall twenty-five old men. "The wisdom of twenty-five scholars," cried Confucius, "is more than that of Ch'êng T'ang or Wu Wang, and twenty-five old men are more than equal to P'êng Tsu!" In B.C. 635 he went into exile with Ch'ung Erh, and returned with him nineteen years afterwards, when the latter came to the throne as Duke **文** Wên of Chin. In the distribution of rewards which ensued, he seems to have been overlooked; although on 'one occasion, in the days of exile, he had cut a piece off his thigh to feed his starving master. He retired with his mother to the **縣上** Mien-shang mountain, disdaining to remind the prince of his services; but his friends posted a notice on the palace gates, calling attention to the neglect of a faithful adherent. The prince then set to work to find him, but without success. He died in his retirement; and then, as an act of atonement to his memory, the name of the Mien-shang mountain was changed to Mt. Chieh. According to a later legend, when he flatly refused to leave his mountain retreat, the prince, in mistaken kindness, caused the wood which covered the mountain to be set on fire, in order to smoke him out. But Chieh and his mother clasped hands around the trunk of a tree, and perished in the flames. [The origin of the Cold-meat Festival has been erroneously attributed to the tragic fate of Chieh Chih-t'ui.]

Chieh Kuei **桀** 癸. Died B.C. 1763. The last Emperor of the 354 Hsia dynasty. He came to the throne B.C. 1818, and for many years indulged in cruel brutality and lust almost unparalleled in history. He spent vast sums of money merely to amuse his

favourite concubine Mo Hsi. His utter wickedness was even said to have caused the rivers 伊 I and 洛 Lo to dry up. Only one of his Ministers, named 關龍逢 Kuan Lung-fêng, ventured to remonstrate; and to him the Emperor replied, "I am to the empire what the sun is to the sky; when the sun goes, I shall." He then caused Kuan to be put to death. At length Ch'êng T'ang took up arms against him. His forces were defeated, and in B.C. 1766 he himself was sent into banishment, where he died three years later.

355 Chieh Lin 結璘. A name for the old man, seen on the ice by moonlight, and sometimes called 月老, who is supposed to join by an invisible red thread such persons as are destined afterwards to become man and wife.

356 Chieh Ni 桀溺. A man who was working with Ch'ang Chü (*q. v.*) when accosted by Tzû Lu. He took the opportunity to moralise upon the iniquity of the world, and advised the disciple to withdraw from it into retirement.

357 Chien I 蹇義 (T. 宜之). Died A.D. 1435. As President of the Board of Civil Office from 1403 until his death, he and Hsia Yüan-chi were the most prominent statesmen of their time. He graduated as *chin shih* in 1385, and entered the Privy Council, becoming a great favourite with Chu Yüan-chang, who altered his name from 瑒 Jung to I on account of his fine character. He persuaded the Emperor Yung Lo to modify his intention of reversing all the acts of the preceding reign; and in 1421, as one of the twenty-six Imperial Commissioners sent to inspect the condition of the people, he procured the adoption of many reforms. The Emperor Jen Tsung on his accession gave him an autograph letter recognising his services, and also a seal, inscribed 蹇忠貞 "Chien, the Loyal and Pure", to be kept as an heirloom. Canonised as 忠定.

Chien Wên Ti. See (Chin) **Ssü-ma Yü**; (Liang) **Hsiao Kang**.

Ch'ien Ch'ên-ch'ün 錢陳羣 (T. 主敬. H. 香樹). A.D. 358

1686—1744. A native of Chia-hsing in Chehkiang, who graduated as *chin shih* in 1721, and by 1752, when a throat affection necessitated his retirement, had risen to be Vice President of the Board of Punishments. His mother, who had in his youth supported the family by the sale of her paintings, styling herself 南樓老人, had also been his tutor; and in 1766 the Emperor accepted a book of her pictures, each bearing a descriptive verse from his father's pen. He himself was no mean poet, and celebrated in verse each notable achievement in peace or war during the reign of Ch'ien Lung, presenting them written in "grass" or other fanciful characters. The Emperor and he were wont at frequent intervals to exchange poems and drawings, and he is one of the Five Men of Letters of Ch'ien Lung (see *Chang Cháo*). He enjoyed great popularity, and was universally mourned. Canonised as 文端, and included in the Temple of Worthies.

Ch'ien Ch'í 錢起 (T. 仲文 or 仲玄). 8th cent. A.D. A 359

native of Wu-hsing, who flourished as a poet under the T'ang dynasty contemporaneously with Wang Wei, to whom he addresses one of his poems. He graduated as *chin shih* about 750, and was one of the Ten Men of Genius of the period A.D. 766—779.

Ch'ien Chieh 錢傑. Famous as the only instance of a 三 360

元 "triple first" under the present dynasty; that is to say, he graduated as 解元, 會元, and 狀元 successively. See *Ch'ên Chi-ch'ang*.

Ch'ien Liu 錢鏐 (T. 具美). A.D. 851—932. A native of 361

Lin-an in Chehkiang, noted as a child for the skill with which he drilled his playmates as soldiers, while he sat under a big tree and directed their evolutions. He grew up with a distaste for ordinary occupations, and took to salt smuggling for a living. He

was a good archer and spearman, and had some knowledge of drawing. In 875 he enrolled himself as a volunteer to put down a local rebellion; and later on he inflicted a severe defeat upon Huang Ch'ao's forces, killing his general and taking a large number of prisoners. Thenceforward his career was rapid and brilliant, until in 907 he was finally created Prince of Wu and Yüeh. He had already in 898 received a certificate, engraved on iron, of exemption from the death-penalty on nine possible occasions. In 923 the first Emperor of the Later T'ang dynasty presented him with a jade tablet and a golden seal, and for many years he reigned as a practically independent sovereign. At the instigation of An Ch'ung-hui, who thought that he was growing too powerful, the second Emperor deprived him of his rank; but after An's death this was immediately restored. Like Ssü-ma Kuang in his study, Ch'ien Liu is said to have used on his campaigns a cylindrical pillow, to prevent him from sleeping too heavily. He built an embankment against the famous "bore" in the Ch'ien-t'ang river near Hangchow, which was his capital; and on one occasion, when the works were threatened, he is said to have driven back the waters by the discharge of a flight of arrows. Canonised as 武肅.

- 362 Ch'ien Lo 錢樂 5th cent. A.D. A scholar who is said to have re-constructed the armillary sphere. It had been known to the ancients, but all knowledge of it had disappeared since the accession of the First Emperor.
- 363 Ch'ien Lou Tzū 黔婁子. 5th cent. B.C. A philosopher and recluse of the Ch'i State. At his death, the shroud was found to be too short. If his head was covered, his feet stuck out; if the feet were covered, his head remained bare. Some one suggested that the shroud should be placed cornerwise. "No!" cried his wife; "better the straight, even if insufficient, than the crooked, though enough and to spare!"

Ch'ien Lung 乾隆. A.D. 1710—1799. The title of the reign 364 of 弘曆 Hung-li, fourth son of the Emperor Yung Chêng, whom he succeeded in 1735. An able ruler, with an insatiable thirst for knowledge, and an indefatigable administrator, he rivals his grandfather's fame as a sovereign and a patron of letters. He disliked missionaries, and forbade the propagation of the Christian religion, whose professors were persecuted in 1746 and 1785. After ten years of internal reorganisation, his reign became a succession of wars. The aborigines of Ssüch'uan and Kueichou were crushed wholly or for a time; Burmah and Nepaul were forced to pay tribute; the Chinese supremacy was established in Tibet; Kuidja and Kashgaria were added to the empire; and rebellions in Kansuh and Formosa were suppressed. At the same time it was found advisable to cease from interfering with the government of Annam. In 1770 the Turguts, who had emigrated from Sungaria into Russia between 1650 and 1673, returned in one vast body from the borders of the Caspian Sea, and settled in Ili among the Altai mountains. Their journey and their sufferings have been poetically described by De Quincey in his essay on *The Flight of the Kalmuck Tartars*. In fifty years the population nearly doubled itself, and the empire on the whole enjoyed peace and prosperity throughout the reign, in spite of occasional famines and floods. The year 1792 saw the first outbreak of the White Lily Society. Every effort was made to perfect the conservation of the Yellow River, and to improve the administration in general. With western nations relations were friendly, a Portuguese embassy in 1750 being succeeded by Lord Macartney's mission and a Dutch mission in 1723, and by a Spanish envoy in 1795. With Russia, in spite of frontier disputes, caravan trade through Kiachta was maintained. In 1763 two Chinese visited Europe. In literature the *Thirteen Classics* and the *Twenty-one*

Histories were revised, and new editions issued of the 綱目三編, of the 通鑑輯覽, and of the three great encyclopædias. In 1772 search was ordered for all literary works worthy of preservation, and in 1782 was published the 武英殿聚珍版書, a collection embracing many rare works partly taken from the *Yung Lo Ta Tien*. The descriptive catalogue of the Imperial Library, the 四庫全書總目, containing 3,460 works arranged under the four heads of Classics, History, Philosophy, and General Literature, was drawn up in 1772—1790. It gives the history of each work, which is also criticised. The vastness of this catalogue led to the publication of an abridgment entitled 四庫全書簡明目錄, which omits all works not actually preserved in the Library. In 1795, on completing a cycle of sixty years of power, the Emperor abdicated in favour of his son; and three years later he died. Canonised as 高宗純皇帝.

- 365 Ch'ien Shu 錢俶 (T. 文德). A.D. 929—988. Ninth son of Ch'ien Yüan-kuan, and fifth Prince of Wu and Yüeh, to the throne of which he succeeded in 947. His personal name was originally 弘俶 Hung-shu, the character "Hung" having been introduced into the family in consequence of an inscription which promised power and a long line to some combination of *an open mouth* and *a bow*; but it was laid aside in deference to the custom of taboo in names. He continued to govern his Principality until 975, when he determined to hand it over to the first Emperor of the now firmly-established Sung dynasty. Proceeding to the capital, he was met by the Heir Apparent, and introduced at Court with much honour. He received a present of a sword; he was not addressed as usual by his personal name; his wife was gratified with a patent of nobility; and to crown all, he and the Heir Apparent were ordered to become sworn brothers. With tears and prostrations he declined this honour, but up to his

death continued to receive marks of Imperial favour. On his sixtieth birthday, while feasting the Imperial envoy who had brought him some valuable presents, a shooting star was seen to fall as it were in his bedroom, its brightness illumining the whole courtyard. And during the night he died. Canonised as 忠懿.

Ch'ien Ta-hsin 錢大昕 (T. 曉徵. H. 辛楣 and 竹 366 汀). A.D. 1727—1804. A native of 嘉定 Chia-ting in Kiangsu. Taking his degree in 1754, he was for some time employed in editing various works on geography for the Court. In 1767 he went as Literary Chancellor to Canton, but was soon forced to retire in mourning, after which he steadfastly refused to resume his official career, contenting himself with the headship of a college in his native place. His studies embraced the Classics, history, music, archæology, genealogy, geography, and mathematics, in all of which he was distinguished. His principal works are 二十二史考異 a critical examination of the Twenty-two Dynastic Histories, and the 研堂之集, a very clever collection of essays. He also wrote poems, notes on the pottery of the Yüan dynasty, the 聲類, which was published after his death, and the 疑年錄, in which the births and deaths of many eminent persons are given with the correct dates.

Ch'ien Tien 錢坫 (T. 獻之). Graduated as *hsin ts'ai* in 367 A.D. 1744. A skilled writer of the lesser seal character, and author of several works on the Classics and on geography.

Ch'ien 'tsai 錢載 (T. 坤一. H. 籀石 and 瓠尊). A.D. 368 1708—1793. A native of Chia-hsing in Chehkiang. He graduated as *chin shih* in 1752, and rose to be President of the Board of Rites. But he is chiefly famous as a painter, especially of the bamboo and orchidaceous plants. Also known as 萬松居士.

Ch'ien Tso 錢佐 (T. 祐立). A.D. 928—947. Son of Ch'ien 369 Yüan-kuan, and third Prince of Wu and Yüeh. He

thirteen when he came to the throne, and his short reign was quiet and uneventful. Canonised as 忠獻.

370 Ch'ien Tsung 錢儆. Younger brother of Ch'ien Tso. He was fourth Prince of Wu and Yüeh for a short time in A.D. 947, but was deposed by General 胡進思 Hu Chin-ssü in favour of Ch'ien Shu.

371 Ch'ien Wei-ch'êng 錢維城 (T. 幼安. H. 稼軒). Graduated as first *chin shih* in 1745, and rose to be a Vice President of the Board of Punishments. He was a distinguished poet and painter, and author of the collection entitled 茶山集. His daughter 孟鈿 Mêng-tien was also a poetess, and wrote two books of verses, entitled 浣青詩草 and 鳴秋合籟. Canonised as 文敏.

372 Ch'ien Wei-yen 錢惟演 (T. 希聖). Died A.D. 1029. Son of Ch'ien Shu, and distinguished as a scholar and official during the early decades of the Sung dynasty. He rose to the highest offices of State, and his family became connected by marriage with that of the Empress, in consequence of which he was impeached by a Censor for interference with the ancestral temple of the Imperial House. Canonised as 文僖.

373 Ch'ien Wên-fêng 錢文奉. 10th cent. A.D. Grandson of Ch'ien Liu, and foremost of the young men of his age in shooting, hunting, book-learning, music, painting, medical skill, and even in football. He rose to high rank under the first Emperor of the Later Chin dynasty, and was canonised as 威.

374 Ch'ien Yüan-kuan 錢元瓘 (T. 明寶). A.D. 886—941. Son of Ch'ien Liu, and second Prince of Wu and Yüeh. As a child, he had been placed as a hostage with 田頴 T'ien Yün; but after the latter's revolt and death, he managed to return home. He was a kindly ruler, and was a patron of literature. He was however very extravagant, especially in the matter of building

palaces. One of these, in which he was living at the time, having caught fire, he removed to another, which shortly afterwards also took fire. This gave him such a shock that he fell ill and died. Canonised as 文穆.

Chih Hsi 脂習 (T. 元升). 2nd and 3rd cent. A.D. Bosom 375 friend of K'ung Jung. When the latter was executed, and no one dared to show sympathy, he rushed forwards and flung himself upon the corpse, crying out, "O my friend, let me die with thee! What have I now to live for?" He was immediately arrested by order of Ts'ao Ts'ao, but was subsequently pardoned.

Chih-i 智顗. Died A.D. 597. A native of Ying-ch'uan in 376 Anhui, named 陳德安 Ch'ên Tê-an, who became a Buddhist priest under the above name and was leader of the Chung-lun school of Buddhism (see *Hui-ssü*). In 569 he parted from Hui-ssü, whose views on Samâdhi and the Lotus Sûtra he had fully acquired; and in 575 he betook himself to the 天台 T'ien-t'ai Hill in Chehkiang, where he died after founding the famous T'ien-t'ai school from which he is sometimes called. Besides considerable literary work on the Canon, he is said to have founded 35 large monasteries, and to have personally ordained over 4,000 Buddhist priests. The Emperor Yang Ti wrote his epitaph.

Chih Ti. See **Liu Tsuan**.

Ch'ih Sung Tzū 赤松子. A being who controlled the rain 377 and wind in the legendary age of Shên Nung. Among other feats, he was able to pass unharmed through fire.

Ch'ih Yu 蚩尤. A famous rebel, who tried to overthrow the 378 power of the Yellow Emperor, B.C. 2698, but was defeated in battle at 涿鹿 Cho-lu, the capital, in modern Chihli.

Chin Fu 靳輔 (T. 紫垣). A.D. 1633—1692. A native of 379 Liao-yang, who in 1671 was sent to Anhui as Governor, and there succeeded in re-introducing the irrigation system. From 1677

to his death he was engaged in keeping in order the Yellow River, which had been greatly neglected. His fondness for dyking, on which he spent altogether some 2½ million taels, led to many disputes; from which he emerged successful, being able to report in 1683 that the river was in its old bed. In 1685 he introduced locks to let off flood waters, and caused willows to be planted along the dykes. He was anxious to be allowed to keep back the sea by dykes at the mouth of the river, but this scheme met with disapproval. In 1689 he retired, but was recalled in 1692 to his old post, his last work being the successful transport up river of grain for the famine in Shensi. His work, the 治河書, on the conservancy of the Yellow River, is still highly valued. Canonised as 文襄.

380 **Chin Kang Chih** 金剛智. Vadjramati, an Indian priest, of royal descent, who arrived in China A.D. 270. He was summoned to Court, and succeeded in procuring rain during a time of drought. He introduced the system of magic formulae, which was elaborated later on by Amôgha (see *Pu K'ung*).

381 **Chin Li-hsiang** 金履祥 (T. 吉父. H. 仁山). A.D. 1232—1303. A native of 蘭溪 Lan-ch'i in Chehkiang. Devoted to study in his youth, the Mongol invasion and subsequent fall of the Sung dynasty deterred him from entering upon an official career. He retired to a quiet life upon Mt. 仁 Jen near his native place; hence the name by which he is known in literature. Later on, he appears to have become head of a college at Chin-hua, and to have had numerous disciples. He was author of the 通鑑前編, a history of early China, from the days of the Emperor Yao down to the point at which Ssü-ma Kuang's history begins. Also of a miscellaneous collection, published under the title of 仁山文集, and of many commentaries upon the Classics. He was canonised by the last Emperor of the Yüan

dynasty as 文安, and in 1437 his tablet was placed in the Confucian Temple.

Chin Mi-ti 金日磾 (T. 翁叔). Died B.C. 86. A statesman 382 of the Han dynasty, originally Heir Apparent to 休屠 Hsiu-ch'u, Khan of the Hsiung-nu. Taken prisoner by Ho Ch'ü-p'ing, he was made a Government slave, and set to tend horses. Being eight feet in stature, he attracted the notice of the Emperor Wu Ti, who gave him the name of *Chin* (said to be taken from the golden image of Buddha brought by Ho Ch'ü-p'ing) and rapidly raised him to important posts. In B.C. 88 he detected the conspiracy of 莽何羅 Mang Ho-lo, — who had slain the Heir Apparent, wrongfully as the Emperor found out too late, — and caught the traitor entering the palace with a sword concealed under his robes, overpowering him after a desperate struggle. Together with Ho Kuang, into whose family he married, he received the dying commands of his Imperial patron, and together they became guardians of the young Emperor Chao Ti. His two sons had been the playmates of the latter, and both received signal marks of favour; but Chin slew the elder with his own hand when he found him spoilt by prosperity. The phrase 金張古族 "the old families of Chin and Chang," as opposed to "new men," has reference to the families of Chin Mi-ti and Chang An-shih, and the influential position occupied by their descendants for several generations. By a posthumous Decree of the Emperor Wu Ti, Chin Mi-ti was ennobled as Marquis, and at death he was canonised as 敬.

Chin P'ang 金旁 (T. 蕊中 and 槃齋). A distinguished 383 pupil of Chiang Yung, he graduated in 1772, and henceforth devoted his life to study. He wrote the 禮箋, a work on the *Book of Rites*, much esteemed by scholars.

Chin Shan 金善 (T. 幼孜). A.D. 1368—1431. Graduating 384

as *chin shih* in 1400, he shared the favour of the Emperor Yung Lo with Hsieh Chin and the three Yángs (see *Yang P'u*). He accompanied the Emperor on two northern expeditions, the events of which he duly recorded. In 1414 he aided in preparing a new edition of the *Four Books*, and six years later was made a Grand Secretary. He was left in charge of the Emperor's remains in 1424, while Yang Jung hastened to Peking with the news of his decease. He continued to be greatly trusted, drawing three salaries, as President of the Board of Rites, as Grand Secretary, and as Han-lin Chancellor, until in 1425 he retired to attend on his aged mother. On her death in 1426 he was entrusted with the preparation of the biographical records of the third and fourth Ming Emperors. In 1428 he was sent on a mission to 寧夏 Ning-hsia in Kansuh, and reported on the grievances of the people. He named his house 退庵 The Retreat, and is himself always spoken of by his "style." Canonised as 文靖.

385 **Chin Shêng-t'an** 金聖嘆 (T. 若采. H. 人端). Born A.D. 1627. Editor of the four novels 三國志演義, 西廂記, 金瓶梅, and 水滸傳, which he published with commentaries and entitled the 四大奇書 *Four Wonderful Works*. Being suspected of treasonable tendencies shortly after the accession of the Emperor K'ang Hsi in 1662, he was executed, together with sixteen other men of letters.

386 **Chin-shun** 金順. Died A.D. 1886. A Bannerman of Kirin, who left his native place in 1853. He did good service against the T'ai-p'ings in Hupeh and Anhui, rising in 1872 to be Military Governor of Uliasutai. From 1873-77 he was occupied in suppressing the Mahomedan rebels in Kansuh and Kashgaria, becoming Military Governor of Ili in December 1876. He and Liu Chin-t'ang did most of the hard fighting as lieutenants to Tso Tsung-t'ang, under whom he was Assistant Administrator of the

New Dominion. He died at Su-chou in Kansuh on his way to Peking for audience, and received the posthumous title of Senior Guardian of the Heir Apparent. He is described as a good official, but too lax with his subordinates. In 1892 a temple was erected to his memory at Kirin, on the ground that he had encouraged learning and subscribed liberally to public undertakings in his native province.

Chin Ying 金英. 15th cent. A.D. The trusted eunuch of the 387 Emperors Hsüan Tsung and Ying Tsung of the Ming dynasty, until Wang Chên engrossed supreme power. In 1449 he was appointed Chief Commissioner to examine into criminal appeals, sitting under a yellow canopy in the centre at the Court of Revision, with Presidents and other officials ranged on both sides. When Ying Tsung was captured by the Oirads, he and the eunuch 謝安 Hsieh An induced the Empress Dowager to place the Emperor Ching Ti on the throne. A year later he was sentenced to death on a charge of receiving bribes, but escaped with imprisonment.

Ch'in Ch'ung 秦瓊 (T. 叔寶). 6th and 7th cent. A.D. A 388 native of Li-ch'êng in Shantung. He served under 張須陁 Chang Hsü-t'ô against the rebel 盧明月 Lu Ming-yüeh; and when they were outnumbered ten to one, he distinguished himself by volunteering to lead a forlorn-hope party against the enemy's camp in order to cover the retreat of the main body. The plan was eminently successful, and the rebel host was put to the rout. Hitherto a servant of the Sui dynasty, he was ultimately driven to join the standard of the first Emperor of the T'ang dynasty, under whom he rose to high office and was ennobled. At his death, the second Emperor gave orders that a statue of him and of his horse should be carved in stone and erected at his grave, in token of the valour with which he had fought; and in 639

he was posthumously ennobled as Duke. His portrait, with that of Wei-ch'ih Kung, is often painted on the entrance doors to official residences, the two being regarded as special guardians of the welfare of the State. He is depicted with a white face, and Wei-ch'ih Kung with a black face. The phrases 文丞 and 武尉, often seen on doors, have also reference to the above two heroes, respectively.

389 Ch'in Hsi 禽息. 7th cent. B.C. An official under Duke Mu of the Ch'in State. He recommended Po-li Hsi to his master; and when the latter declined to employ him, he watched his opportunity, and rushing up to the Duke's chariot cried out, "Since I am of no use to my country, I had better die!" With that he dashed his brains out against the wheel. The Duke's eyes were opened, and he took Po-li Hsi into his service, with great advantage to the State.

390 Ch'in Hui-t'ien 秦蕙田 (T. 樹峰. H. 味經). A.D. 1697—1759. Famous as a writer on ceremonial observances. He graduated as *chin shih* in 1736, and served all his life in the Peking Boards. In 1750 and 1753 he was Chief Examiner for the metropolitan examination, retiring from ill-health in 1754, as President of the Board of Punishments and Senior Guardian of the Heir Apparent. He earned a reputation for justice, and for an extraordinary knowledge of precedent; also for filial piety, having begged to be allowed to take the place of his father who was imprisoned for deficiencies in his official accounts. Canonised as 文恭.

391 Ch'in Kuan 秦觀 (T. 少游 and 太虛). A.D. 1049—1101. A native of 高郵 Kao-yu in Kiangsu. He was high-spirited and chivalrous, and of good literary capacity. He failed however to take his final degree, and in disgust set to work to study military writers. Meanwhile, he fell in with Su Shih, who

greatly admired his poetry, and brought it to the notice of Wang An-shih, and at the same time coached him for his degree once more. This time he passed, and was duly drafted into the public service. He rose to high rank, and was employed in the preparation of the dynastic history; but in 1094—98 he fell a victim to intrigue, and was accused of falsifying the records. He was sent to a petty post in Chehkiang, and then banished, on a farther charge of Buddhistic leanings, to Lei-chou in Kuangtung. Upon the accession of the Emperor Hui Tsung in 1101, he was appointed to a small office and allowed to return; but he died at 藤 T'êng-chou in Kuangsi, while visiting one of the sights of the neighbourhood. He was reckoned as one of the Four Great Scholars of the empire (see *Chang Lei*).

Ch'in Kuei 秦檜 (T. 會之). A.D. 1090—1155. A native of 392 Chiang-ning in Kiangsu, who graduated as *chin shih* in 1115 and entered upon a public career. In 1126 he was employed upon the commission for ceding territory to the Chin^a Tartars, and was promoted to be a Censor. In 1127, when the Emperor and his father proceeded to the camp of the invading Tartars to ask for terms, he accompanied them; and when they were sent away northwards (see *Chao Hêng*), he followed them as far as Peking, in spite of Chang Pang-ch'ang's invitation to him to return. In 1130 he was allowed to go back, on the secret understanding that he was to use his influence with the Emperor to secure terms of peace. On presenting himself at Court, he was made President of the Board of Rites, and at once set himself to serve the cause of the Tartars. In spite of the opposition of Li Kang, Chao Ting, Yen Tun-fu, and others, a peace was concluded in 1134, under which the northern half of China was ceded to the enemy. From that time Ch'in Kuei's influence was paramount, and he was loaded with honours. The Emperor visited him at

his private house, and conferred distinctions upon his wife and children. He himself was several times ennobled; finally, in 1147, as Duke. In 1150 an attempt was made to assassinate him; after which he was allowed to come to Court in a sedan-chair, and in consequence of ill-health was excused the usual prostrations. When on his death-bed, the Emperor went to enquire after his health and gave orders that he should be raised to the rank of a Prince; but that very night he died. He was posthumously ennobled as Prince, and canonised as 忠獻 in token of his unshaken loyalty. But the Chinese people could never forgive him for surrendering their soil, coupled with his official murder of the patriot Yo' Fei, who opposed him. Exactly fifty years after his death his patent of princely nobility was cancelled, and the glorious phrasing of his canonisation was changed into 謬醜 *False and Foul*. Worse than that Posterity took his name — cherished possession of all high-spirited men — and contemptuously bestowed it upon a spittoon!

- 393 Ch'in Mi 秦宓 (T. 子勅). Died A.D. 226. A learned scholar, who for a long time refused to take office. An envoy from the Kingdom of Wu being sent to obtain his services, the latter enquired of him, "Has God a head?" "Do not the *Odes* tell us," replied Ch'in, "that He beholds this lower world in majesty?" "Has He ears?" asked the envoy. "Do not the *Odes* tell us," replied Ch'in, "that God on high hearkens unto the lowly?" "Has He feet?" continued the envoy. "Do not the *Odes* tell us," replied Ch'in, "that the way of God is hard and difficult?" "Has He a surname?" asked the envoy. "Yes," replied Ch'in, "His name is Liu." "How do you know that?" enquired the envoy. "Because that," replied Chin, "is the name of the Son of God." By this term he referred to the newly proclaimed Emperor, the great opponent of the Wu Kingdom, Liu Pei, under whom he subsequently became Minister of Agriculture.

Ch'in P'êng 秦彭 (T. 伯平). Died A.D. 88. A native of 394
Mou-ling in Shensi, whose twin sister entered the seraglio of the
Emperor Ming Ti of the Han dynasty. Through her influence, he
obtained in 64 an official appointment, and in 72 was operating
against the Hsiung-nu. In 76 he became Governor of Shan-yang
in Shantung, where he abolished punishments and tried to influence
the people aright, promoting education and religious ceremonial;
the result being that a *ch'i lin*, a phoenix, and other good
portents appeared. From the high offices held by five members,
with salaries at the rate of 2,000 piculs of rice, the family came
to be known as 萬石秦氏.

Ch'in Tsung 欽宗. A man of the Sung dynasty, who is said 395
to have given birth to a child, after a gestation of ten months.

Ch'in Tsung. See **Chao Hêng**.

Ch'in Wang. See **Li Shih-min**.

Ch'in Yüeh-jen 秦越人. 5th cent. B.C. The keeper of an inn 396
in the Chêng State, who received from one of his customers, an old
man named 長桑君 Ch'ang Sang Chün, a certain drug which
he had to take for thirty consecutive days, and which then
caused him to understand the nature of things. The old man
also gave him books on medicine and healing, armed with which
he set forth and travelled from State to State as a doctor,
performing all kinds of wonderful cures, and earning for himself
the name of 扁鵲 Pien Ch'iao. He was said to be able to see
into the viscera of his patients, and the knowledge of the pulse
is still inseparably associated with his name. He was assassinated
at the instigation of 李醯 Li Hsi, chief physician at the Court
of Ch'in, out of jealousy of his unrivalled skill.

Ching Ch'ai 景差. 4th cent. B.C. A poet contemporary with 397
Ch'ü Yüan. A few of his poems are included in the collection
known as the *Elegies of Ch'u*. One authority says that he was an

official in the Chêng State, and that it was he, and not Tzû Ch'an, who lent his carriage to convey people over its rivers, an act of condescension censured by Mencius.

398 **Ching Fang** 京房 (T. 君明). 1st cent. B.C. A disciple of 焦贛 Chiao Kung (T. 延壽), under whom he made a deep study of the *Canon of Changes*. The latter was delighted with his progress, but predicted that his learning would lead to his destruction. He was also distinguished as a fine musician. In B.C. 51 he graduated in the second degree, and soon attracted the notice of the Emperor by his skill in foretelling the future, and was summoned to Court. He then tried to introduce a scheme for periodical examinations of officials; but it was rejected by the Ministers of State, who hated him and who persuaded the Emperor to send him as Governor to 魏郡 Wei-chün (parts of Chihli and Honan). There he was allowed to carry his scheme into execution. Shortly afterwards, however, he announced that a great inundation was imminent; and when this came to pass, he was thrown into prison and put to death at the age of forty-one. His real name was 李 Li, changed by himself to Ching.

399 **Ching K'o** 荆軻. Died B.C. 227. The Ch'in State having claimed from the Yen State the rendition of a deserter, together with the surrender of a slice of territory as a fine, Prince 丹 Tan of Yen induced Ching K'o, a bold adventurer of the day, to undertake the assassination of the ruler of Ch'in, who was later on to become famous as the "First Emperor." Ching K'o was sent on a pretended mission to Ch'in to tender the humble allegiance of the Yen State. He carried with him a roll-map of Yen, in which lay concealed a sword. Prince Tan with a few friends escorted Ching K'o as far as the river 易 I, where the latter as he bade farewell uttered the following lines: —

The shrill blast is blowing, chilly the burn;
Your champion is going — not to return!

His prophecy was fulfilled. On reaching the capital of Ch'in and gaining access to the sovereign, Ching K'o unfolded his pretended mission, and seized an opportunity of striking a blow at his intended victim. He only succeeded however in wounding the Prince of Ch'in, who thereupon fled down a narrow passage, where he would have been killed but for a eunuch who called to him to turn and draw. He did so, and ultimately succeeded in slaying his pursuer.

Ching Po 敬播. Died A.D. 649. One of the great scholars at 400 the Court of the Emperor T'ai Tsung of the T'ang dynasty, whom he aided in the compilation of the *History of the Chin* *ynasty*. He graduated as *chin shih* about 627, and rose to be a Supervising Censor, but incurring his master's displeasure, he was sent to a subordinate post in Ssüch'uan, and died on the way thither. Joint author, with Hsü Ching-tsung, of the *History of the Rise of the T'ang Dynasty*, and biographer of T'ai Tsung. He also wrote a preface to the *Record of Western Countries* by Hsüan Tsang.

Ching Ti. See (Han) **Liu Ch'i**; (Wu) **Sun Hsiu**; (Liang) **Hsiao Fang-chih**; (N. Chou) **Yü-wên Yung**; (Ming) **Chu Ch'i-yü**.

Ching Tsung. See (T'ang) **Li Chan**; (Liao) **Yeh-lü Hsien**.

Ching Wei 精衛. A daughter of the legendary ruler 炎帝 401, Yen Ti. She was drowned in the Eastern Sea, and changed into the small bird known as the Ching Wei. Ever since her death she has been carrying chips and pebbles from the Western mountains to fill up the sea. Hence the saying 精衛啣石 "like the tomtit carrying pebbles." in the sense of wasting one's powers over a hopeless task.

Ch'ing Chi 慶忌. A swift runner of the Wu State of old. 402

Ch'ing I-kuang 慶弈動. Grandson of the 17th son of the 403

Emperor Ch'ien Lung. While only a Prince of the 3rd order, he was placed at the head of the Tsung-li Yamên on the fall of Prince Kung in April 1884. On the Empress Dowager's fiftieth birthday he was promoted to be a Prince of the 2nd order, and in February 1894 of the 1st order. In November 1885 he became a Minister of the Board of Admiralty, and in 1891 he succeeded Prince Ch'un as its President. In consequence of his strongly-expressed opinion that there was no danger to be apprehended from Japan, he fell from power; however in November 1894 he was appointed to assist Prince Kung in the command of the armies about Peking and in the general conduct of the war.

- 404 **Ch'ing-kuei 慶桂** (T. 樹齋). A.D. 1735—1816. Son of Yin-chi-shan. He served for many years in Turkestan and Manchuria, becoming in 1799 a Grand Secretary. In 1802 he was ennobled, and in 1813 he retired, having held most of the highest offices in the Government. Canonised as 文恪.
- 405 **Chiu Fang Yin 九方歆**. A famous phrenologist of old. The "Lavater" of China.
- 406 **Ch'iu Ch'ang-ch'un 邱長春** (name in religion 處機). A.D. 1148—1227. A Taoist of great repute for wisdom and sanctity, who in 1221 was summoned from his retirement in Shantung by Genghis Khan, and travelled in quest of the Emperor's camp through Central Asia to Persia and the frontiers of India. A disciple, named 李志常 Li Chih-ch'ang, who accompanied him, wrote an account of their wanderings, entitled 西游記, which was published in 1228.
- 407 **Ch'iu Chün 邱濬** (T. 仲深). A.D. 1420—1495. A native of Hainan, distinguished as a scholar and statesman. He lost his father at an early age, and was brought up by his mother in great poverty. However, by dint of borrowing books he managed to pass his examinations, and became a member of the Han-lin

College. In 1465, when a rebellion broke out in Kuangtung and Kuangsi, he submitted his views to the Grand Secretary Li Hsien, who brought him to the notice of the Emperor; and in 1488 he rose to be President of the Board of Rites. He was one of the continuators of the **通鑑綱目** (see *Chu Hsi*), and author of numerous historical and biographical works. He also compiled the well-known **幼學古事瓊林**, a handbook of historical and mythological allusions, for beginners, variously known as the **成語考** and the **古事尋原**. Canonised as **文莊**.

Ch'iu Hsiang 仇香 or **Ch'iu Lan 仇覽** (T. 季智). 1st 408 and 2nd cent. A.D. A beadle, who lived under the Eastern Han dynasty, and distinguished himself by reforming, without punishment, an unfilial son named **陳元 Ch'en Yüan**. For this he was ultimately promoted to be a magistrate, on the ground that "the phoenix does not roost on a bramble, nor does an area of one hundred *li* give sufficient scope for a worthy official."

Ch'iu Shên-chi 邱神勣. A military commander who was put 409 to death for conspiracy under the reign of the Empress Wu Hou, at the close of the 7th cent. A.D. See *Lai Chün-ch'ên*.

Ch'iu Yüeh-hsiu 裘曰修 (T. 叔度 and 漫士). A.D. 410 1712—1773. A native of **新建 Hsin-chien** in Kiangsi, who graduated as *chin shih* in 1739, and rose to high office. In 1756 his suggestions as to the Ili campaign attracted the Emperor's notice; and after a year at Barkul, he was sent on many important judicial enquiries all over China. But it was as an adviser on river conservation that he won his chief fame. He advocated the clearing out of waterways so as to let off floods; and at his proposal the practice of filching the banks and beds of rivers for agricultural purposes was prohibited — unfortunately only for a time. He owed much to his mother, a stern lady who, when announcing the death of his favourite son, warned him that as

the people were his children he should not on his son's account neglect his public duty. He was a noted calligraphist, and was employed to restore injured portions of certain works in the Imperial Library. Canonised as 文達.

- 411 **Cho Mao 卓茂** (T. 子康). Died A.D. 28. A native of Nan-yang in Honan, who distinguished himself in his youth by his profound knowledge not only of the Classics, but also of mathematics and military science, gaining the name of 通儒 Universal Scholar. Entering upon an official career, he proved such a successful Magistrate that "things left on the road were not picked up." He was liberal-minded and humane, and no violent language was ever heard to escape his lips. He rose to the highest offices under the Emperor Kuang Wu Ti, and was ennobled as Marquis.
- 412 **Chou Fu-ch'êng 周輔成**. Died A.D. 1031. Father of the famous Chou Tun-i. He graduated as *chin shih* in 1015, and rose to be Magistrate of 桂嶺 Kuei-ling in Kuangsi. In 1595 his tablet was placed in the Confucian Temple.
- 413 **Chou Han 周漢** (H. 鐵楨). A native of 甯鄉 Ning-hsiang in Hunan, who graduated as *hsiu ts'ai*, and then enrolled himself for service under Tso Tsung-t'ang, whom he accompanied upon the great campaign into Turkestan. He subsequently became Prefect of Yen-an in Shensi, whence he was transferred to a military post. He acquitted himself so well that he was promoted to be Taot'ai with the brevet rank of Judge. A disagreement with Tso Tsung-t'ang caused him to retire into private life, since which date he has occupied himself in fostering a bitterly hostile feeling to foreigners in general and missionaries in particular. He is known to have issued many inflammatory placards against Christianity, and was suspected of complicity in the Yang-tsze Valley riots of 1891. The last report, however, was that he himself had become a convert!

Chou Hsin 紂辛. Died B.C. 1122. The title of 受 Shou, 414 last Emperor of the Yin dynasty. His career was one course of extravagance, lust, and cruelty. To please his infamous concubine, T'a Chi, he constructed a vast pleasure, known as the 鹿臺, in which there was a lake of wine and a garden with meat hanging on the trees. There all kinds of the wildest orgies were carried on, until he was finally overthrown by Wu Wang, and perished in the flames of his palace, which he had himself caused to be destroyed. See *Pi Kan*.

Chou Hsing 周興. Died A.D. 691. A native of Wan-nien in 415 Kiangsu, who by studying law rose from a mere clerk to be a Judge under the Empress Wu. His memory is execrated, inasmuch as he condemned many innocent people to death (see *Lai Chün-ch'ên*). He was ultimately banished to Kuangtung, and slain by an enemy on his way thither.

Chou Hsing-ssü 周興嗣 (T. 思纂). Died A.D. 521. A 416 scholar of the Southern Ch'i dynasty, who graduated as *hsiu ts'ai* in 494, and was appointed sub-Prefect of Kuei-yang in Honan. He was dismissed by the first Emperor of the Liang dynasty; whereupon he addressed a poem to his Majesty, which so enchanted the latter that he was re-employed and rose to be a supervising Censor. The story that he composed the 千字文 *Thousand Character Essay* in a single night, and that his hair turned white under the effort, appears to be apocryphal.

Chou I 周顗 (T. 伯仁). Died A.D. 322. One of the 417 officials who helped to consolidate the empire of the Emperor Yüan Ti of the Chin dynasty. At first a man of great promise, he developed into a drunken sot, and was once cashiered for drunkenness. As Lord Chamberlain, he gained the nickname of the 三日僕射 Three-days' Chamberlain. He was ultimately taken prisoner by Wang Tun, and put to death.

- 418 **Chou Kung 周公** (Duke of Chou). Died B.C. 1105. The title under which 旦 Tan, fourth son of Wên Wang and younger brother to Wu Wang, is generally known in history, though sometimes spoken of as 姬公 Duke of Chi. At the death of his father he was left counsellor and assistant to his elder brother, and by his wise advice aided materially in establishing the dynasty of Chou. He drew up a legal code, purified the morals of the people, and devoted himself wholly to the welfare of the State. He was so energetic that he could hardly take a bath without rushing forth several times in the middle of it, holding his long wet hair in his hand, to consult with some official on matters of public importance. Several times during every meal he would put the food out of his mouth for the same purpose. He is said to have had a wrist like a swivel, on which his hand could turn completely round. Tradition also assigns to him the invention of a wonderful "south-pointing chariot," which he devised in order to assist some tribute-bearing envoys from Tongking back to their own country; and on the strength of this, the discovery of the mariner's compass has been loosely credited to the Chinese. Ennobled as Prince of Lu.
- 419 **Chou Liang-kung 周亮工** (T. 元亨. H. 櫟園). A.D. 1612—1672. A celebrated public servant and scholar under the reign of the Emperor K'ang Hsi. Author of 閩小記 *Notes on the Province of Fukkien*, and of 印人傳 *Biographies of Seal-engravers*.
- 420 **Chou Pi-ta 周必大** (T. 洪道. H. 子充). A.D. 1126—1204. A native of Lu-ling in Kiangsi, who graduated while still a mere boy, and soon attracted the notice of the Emperor Kao Tsung. He held high office under the Emperor Hsiao Tsung, but is chiefly renowned for his writings and erudition. Author of the 玉堂雜記, memoranda of his official experience, dwelling at

length on the duties of members of the Han-lin College, and the **文忠集**, a collation of various issues of the writings of Ou-yang Hsiu. Was ennobled as Duke, and canonised as **文忠**.

Chou Po-ch'i 周伯琦 (T. **伯溫**). Died A.D. ? 1370. A 421 native of Jao-chou in Kiangsi, who by 1352 had risen to be Vice President of the Board of War, and in 1357 was sent to put down the rebellion of Chang Shih-ch'êng. He was detained in the rebel lines for over ten years; and on the collapse of the movement before the arms of the first Emperor of the Ming dynasty, he returned to his home, where he shortly afterwards died. A man of profound learning, he was the author of the **六書正譌**, a work on orthography, and also of the **說文字原**, on the sources of the characters in the *Shuo Wen*.

Chou P'o 周勃. Died B.C. 169. A native of **卷** Chüan in 422 Honan, who removed to P'ei in Kiangsu, where he supported himself by composing popular songs, blowing the trumpet at funerals, etc. Attracting the notice of Liu Pang, future founder of the Han dynasty, he soon received a command, and by his unflinching integrity ere long obtained the full confidence of his patron, honours and rewards being showered upon him. Upon the death of the Empress Lü Hou in B.C. 179, there was a conspiracy among the members of her family to raise one of their own number to the throne. Chou P'o thereupon proceeded to the army and notified the soldiers that all in favour of the Empress's family were to bare their right arms, while all in favour of the direct Imperial line were to bare their left arms. To a man the soldiers declared in favour of the latter, and Chou P'o at once caused the Princes of the Lü family to be put to death. Placing the rightful heir upon the throne, he served as Minister of State for eighteen months, and then retired; but on the death of Ch'ên P'ing he again took office. Later on he was accused of treason,

of which charge however he was honourably acquitted and was finally restored to his honours. He was ennobled as Marquis, and canonised as 武.

423 Chou Shu 周術. One of the Four Gray-heads (see *T'ang Hsüan-lang*). He took the name of 角里先生.

424 Chou Tê-wei 周德威 (T. 鎮遠). Died A.D. 919. A commander in the service of the Prince of Chin, subsequently first Emperor of the Later T'ang dynasty, whom he greatly assisted in his opposition to the usurping House of Liang. Of military instincts from his youth upwards, he could judge of the number of an enemy by the accompanying cloud of dust. In 911 he inflicted a severe defeat upon the forces of the Liangs (see *Liu Shou-kuang*), and in 919 accompanied the Prince upon a campaign along the Yang-tsze. Passing a night at 胡柳陂 Hu-liu-p'o, in the early dawn it was announced that the Liangs were upon them. There was a rush to arms, and a confusion of which the enemy took full advantage, Chou Tê-wei and his son being both among the slain.

425 Chou Tun-i 周敦頤 (T. 茂叔). A.D. 1017-1073. A scholar of the Sung dynasty, commonly known as 周子 Chou Tz'ü, and ranked second only to Chu Hsi. He was born at Lien-ch'ü in Hunan; hence he came to be spoken of as 濂溪先生. He was holding a small military command at Nan-an in Kiangsi, when Ch'êng Hsiang applied to him for instruction. He replied that the latter was too old to profit by such a course, but was prevailed upon to undertake the education of his two sons, the afterwards famous scholars Ch'êng Hao and Ch'êng I. He subsequently occupied a judicial post in Kuangtung, where he made himself ill by overwork and strict attention to the interests of the people at all hazards to himself. His chief works were the 太極圖書 and the 通書, written to elucidate the mysteries

of the *Canon of Changes* and published after his death by his disciples, with commentaries by Chu Hsi. Canonised as 元從. His personal name was originally 惇實. It was changed to avoid clashing with the personal name of the Emperor Ying Tsung.]

Chou Ya-fu 周亞父. Died B.C. 152. A virtuous young man, 426 who was posthumously assigned as son and heir to Chou P'o, whose own son, Chou 勝之 Shêng-chih, had been put to death for murder. In B.C. 174 he was appointed to a command against the Hsiung-nu, who were then invading the empire; and when the Emperor Wên Ti presented himself at his stronghold, his Majesty was unable to gain admittance until Chou himself had given orders for the gate to be opened. He also refused to make the usual obeisance, declaring that soldiers under arms were exempt from ceremonial observances. This action was justified by success, and the gratified Emperor advanced him to high posts. Under the next Emperor Ching Ti he conducted an expedition against the States of Wu and Ch'u, then in open rebellion. He was unable to bring their troops to close quarters; but by dint of cutting off supplies, he succeeded in utterly destroying them. In A.D. 152 he became a Minister of State, but fell into disfavour by opposing the Emperor, who wished to set aside the Heir Apparent. The Emperor sent for him to the palace, and caused food to be put before him, without giving him any chopsticks with which to eat it; whereupon Chou, who began to feel uncomfortable, mentioned it to his Majesty. "Nothing satisfies you," cried the Emperor, laughing. Resigning office, as he passed out of the door the Emperor followed him with his eyes, and said, "That is a great grief to both Prince and Minister." Shortly afterwards he bought a suit of armour, and wished to bury alive in it one of his slaves, as an offering to his dead father. The

affair created much scandal; and Chou Ya-fu being summoned to Court, remained five days without eating, and so starved himself to death.

- 427 Chou Yen-ju 周延儒 (T. 玉繩). A.D. 1593—1643. A native of 宜興 I-hsing in Kansuh, who graduated as first *chin-shih* when little over twenty, and attracted notice by his handsome face and spirited bearing. The last Emperor of the Ming dynasty made him a Grand Secretary in 1630, and in spite of Censor denunciations of him as an evil liver, the sovereign reposed great confidence in him. Chou allied himself with Wên T'i-jen, who repaid his help by undermining his position with the Emperor, until in 1633 Chou was driven from office on a charge of treasonable correspondence with the rebels. Eight years later he was recalled as Prime Minister, partly through the 東林 Tung Lin faction; and having learnt wisdom in adversity, he laboured to neutralise the evil government of Wên T'i-jên. He was, however, quite unable to cope with the rebels and with the Manchus, and his partisans were greedy and corrupt. In 1643, when the Manchus raided Shantung, he obtained command at 通 T'ung-chou, where he spent his time in carousing, while he reported imaginary victories. The Emperor was ultimately informed of the truth; but Chou was only dismissed to his home. His enemies presently charged him with speaking ill of his Majesty; whereupon he was brought up for trial to Peking, and was forced to commit suicide.

- 428 Chou Yü 周瑜 (T. 公瑾). A.D. 174—218. A native of 舒 Shu in Anhui, whose father and grandfather had both occupied high official posts. He was a handsome lad; and when Sun Chien, who had raised a volunteer force to oppose Tung Cho, was quartered at Shu, he became very friendly with the general's son, Sun Ts'é, and ultimately attached himself to the

latter's fortunes, and in 198 obtained a command. He was then twenty-four years of age, and was popularly known as 周郎. Two years later, when Sun Ts'ê died, he joined his brother Sun Ch'üan, and remained for many years his faithful counsellor and lieutenant. In 208 he was chosen to oppose the advance of Ts'ao Ts'ao, and inflicted upon him a crushing defeat at the 赤壁 Red Wall, near 夏口 Hsia-k'ou in Hupeh. Ts'ao Ts'ao's forces were estimated at eight hundred thousand men; his war-vessels were said to stretch stem and stern for a thousand *li*; his banners darkened the sky. Against this host, Chou Yü is reported to have asked for only thirty thousand men. Yet he burnt Ts'ao Ts'ao's fleet; and the Red Wall, discoloured by the smoke, was still to be seen in the days of the poet Su Shih. For these services he was made generalissimo and Governor of modern Hupeh. After some time he planned an attack upon Liu Pei, with a view to bring modern Szechuan under the sway of his master; but he died ere he could carry out his design, at the early age of thirty-six. He is said to have possessed such an exquisite ear for music that if any one played or sang a false note, he would immediately look up, even though tipsy. Hence the phrase 曲有誤周郎顧. It was said by 程普 Ch'eng P'u, who had been associated with him in the glorious victory at the Red Wall, that friendship with Chou Yü was like drinking good wine; it made a man drunk without his knowing it.

Chou Yung 周顒 (T. 彥倫). 5th cent. A.D. A native of 安 429 成 An-ch'êng in Honan, who distinguished himself as a scholar, and rose to high office under the Emperor Ming Ti of the Southern Ch'i dynasty, by whom he was taken into confidence. Not venturing to remonstrate openly with his Majesty, he would skilfully introduce some allusion from the Classics bearing upon the point in question, and thus influence the Emperor in the

right direction. He wrote the **四聲切韻**, a work on the four tones, of which he is considered by some to have been the first exponent (see *Shên Yo*). He devoted much attention to Buddhism, and published a treatise, entitled **三宗論**, in which the doctrines of its three chief schools are discussed.

430 Chou Yung-nien 周永年 (T. 書昌). Graduated in 1771, and was employed in the Imperial Library. He devoted his life to study, and spent all his fortune upon books, building a special library to hold them.

431 Ch'ou Luan 仇鸞. Died A.D. 1552. One of the most worthless Ministers of the Ming dynasty. Very studious as a boy and a clever writer, he proved proud and haughty when placed in office. In 1529 he went as Governor to Canton, and only escaped disgrace for cruelty and extortion by retiring ill. In 1537 he was sent to **寧夏** Ning-hsia in Kansuh, and took command against Anda, Prince of **順義** Shun-i, who was ravaging the border. By promising to open trading stations, he tried to induce the enemy to retire; but Anda raided up to Peking, and being attacked at **古北口** Ku-pei-k'ou while retreating, defeated his pursuers. However, by falsely reporting a victory and presenting some eighty heads of peaceful villagers, Ch'ou obtained rewards and honours. In the following year the Tartars crowded inside the Wall on the pretext of trading. He shirked an engagement; and at the instigation of Yen Sung, whom he had displaced as first favourite, he was recalled. He died the day before his secret dealing with the enemy was discovered. His corpse was beheaded, his family exterminated, and his ill-gotten possessions confiscated.

432 Chu Chan-chi 朱瞻基. A.D. 1398—1435. Eldest son of Chu Kao-chih, whom he succeeded in 1425 as fifth Emperor of the Ming dynasty. His reign was marked by the rebellion of his uncle, Chu Kao-hsü, and by a revolt of the Kuangsi aborigines.

Annam was left to itself, and the north-western frontier which he occasionally visited was withdrawn to a point in **宣化** Hsüan-hua in Chihli. A well-meaning monarch, he lightened the grain tribute, allowed commutation in rice for all penalties, and in 1429 established custom-houses at important centres. By organising within the palace a school for youthful eunuchs, he fostered their growing power. His favourite concubine, who palmed off on the childless monarch a supposititious son, succeeded in displacing the Empress. Canonised as **宣宗章皇帝**.

Chu Ch'ang-lo 朱常洛. A.D. 1582—1620. Son of Chu I-**433** chün, whom he succeeded in 1620 as fourteenth Emperor of the Ming dynasty. On his accession the mining taxes were abolished, and the eunuch collectors were recalled. He died after a reign of two months under suspicious circumstances, and his father's favourite, the concubine Chêng, in vain tried to retain power by taking possession of his eldest son. She was forced to retire, and two eunuchs, of whom one was the infamous Wei Chung-hsien, obtained control of the Emperor. Canonised as **光宗貞皇帝**.

Chu Chi-wêng 祝鷄翁. The surname and sobriquet of an **434** old hermit, who lived under the Chou dynasty and amused himself by breeding chickens.

Chu Ch'i-chên 朱祁鎮. A.D. 1427—1464. The supposititious **435** son of Chu Chan-chi, whom he succeeded in 1435 as sixth Emperor of the Ming dynasty. The Empress, acting as Regent, left the administration to the Grand Secretariat. The Emperor fell under the malign influence of Wang Chên, a eunuch who had been his constant companion as a boy, and became a devout Buddhist, spending vast sums on temples. The Oirads gave continual trouble, to say nothing of three expeditions against **麓川** Lu-ch'uan in Yünnan, and in 1449 the Emperor led an army against them. He was routed and captured by their

chieftain 也先 Yeh-hsien, Wang Chên and many others being slain. Next year he was released and lived in seclusion until, on his brother's refusal to appoint his nephew his successor, Shih Hêng and the eunuch Ts'ao Chi-hsiang forced him to re-ascend the throne. During his second term he was a mere puppet in the hands of Shih Hêng and Ts'ao Chi-hsiang; and after their fall in 1461, of another eunuch named Mên Ta, who was ultimately banished to Kuangsi. He was the first of the Ming sovereigns who gave orders that none of his concubines should be sacrificed at his death. Canonised as 英宗睿皇帝.

- 436 Chu Ch'i-yü 朱祁钰. A.D. 1428—1457. Brother of Chu Ch'i-chên, on whose capture by the Oirads in 1449 he became Regent, subsequently ascending the throne as seventh Emperor of the Ming dynasty. The attack of the Oirads on Peking was beaten off, and in 1450 they sued for peace. A devout Buddhist, he built a vast new temple at the suggestion of a eunuch; and under the same influence he set up his own son as Heir Apparent in place of his nephew. Money was scarce, and in 1453 entry into the Imperial Academy was to be bought. An attempt was made to replace *cash* by notes, but the people would not permit it. In 1453 his son died, and in 1457, as he persistently refused to nominate his nephew to be his successor, he was deposed in favour of his predecessor and died soon afterwards. Known in history as 代宗 or 景帝.

- 437 Chu Chia 朱家. 2nd and 3rd cent. B.C. A famous knight-errant of the Han dynasty, contemporary with Liu Pang. He had over 100 retainers and crowds of servants; yet he was neither haughty nor overbearing, but always ready to sacrifice himself for others. He once saved the life of Chi Pu by receiving him when a fugitive from the wrath of Liu Pang; yet when the latter became a great man, he made no claim upon him for the service he had formerly rendered.

Chu Chien-shên 朱見深. A.D. 1439—1487. The eldest son 438 of Chu Ch'i-chên, whom he succeeded in 1464 as eighth Emperor of the Ming dynasty. He removed his father's favourite eunuch, but was himself entirely under the influence of his concubine 萬 Wan, on whom he lavished untold wealth and who in return for heavy bribes appointed eunuchs to important posts. The reign was marked by weakness abroad, and by disturbances, floods, and drought at home. After 1471 no audience was given to Ministers, and the eunuch Wang Chih practically ruled the country. In 1475, for the first time, an embassy from the Manchus is recorded. The Heir Apparent died in 1472, and it was not until 1475 that the existence of another son by a concubine, whom the Lady Wan had ordered to be destroyed, was revealed to him. Canonised as 憲宗純皇帝.

Chu Chih-hsi 朱之錫 (T. 孟九. H. 梅麓). A.D. 1624— 439 1666. A native of 義烏 I-wu in Chehkiang; who graduated as *chin shih* in 1646. In 1649 he was employed on the *History of the Ming Dynasty*. In 1656 he was sent to the Yellow River; and in this post he laboured for ten years, introducing improved systems of conservation with the aid of dredgers, and getting rid of abuses and oppressive customs. In 1662, on the occasion of a serious breach in the embankments, he composed a short ditty which inspirited the men to labour with zeal. He was also the author of a popular work on river conservation. Constant exposure in all weathers, together with want of rest and regular meals, caused his death. His devotion to the public weal led to his being worshipped as a deity by the people along the river, and even prayed to by boatmen when in danger. Canonised as 佑安.

Chu Ch'in-ming 祝欽明 (T. 文思). Died A.D. 711. 440 A native of 始平 Shih-p'ing in Sheusi, who rose to high office under the Emperor Chung Tsung of the T'ang dynasty. and

in 705 became President of the Board of Rites and was ennobled as Duke. He was banished for concealing the death of a parent in order to escape enforced temporary retirement from public life, but was soon afterwards taken back into favour. Upon the occasion of a grand banquet, in order to amuse the Emperor he danced about and finally stood on his head. His Majesty laughed heartily, but Lu Ts'ang-yung sighed and said it was as bad as sweeping the ground with the *Five Classics*.

441 **Chu Fang 朱放**. 7th cent. A.D. A native of Hsiang-chou in Hupeh, distinguished as an official and poet under the T'ang dynasty. He was summoned to Court in A.D. 627, but declined to proceed.

442 **Chu Hai 朱亥**. 3rd cent. B.C. A man of the Wei State, famous for his great strength. He was introduced by Hou Ying to Wu Chi, and the latter sent him on a mission to the Prince of Ch'in. The Prince however threw him into a den of tigers; whereupon Chu's hair stood on end, and he glared so fearfully at the tigers that they did not venture to attack him, and he was released. When the Ch'in army was besieging Han-tan, Wu Chi hastened to its succour. The Wei army was commanded by 晉圖 Chin P'i; but by the advice of Hou Ying, Wu Chi persuaded the Prince's favourite concubine to steal from her lord the other half of Chin P'i's tally of command. Armed with this, Wu Chi and Chu Hai proceeded to Chin P'i's tent, and called upon him to surrender his post; and when he refused to do so, Chu Hai produced from his sleeve a forty-pound mace of iron, and brained him on the spot. With the aid of his troops, Wu Chi succeeded in raising the siege.

443 **Chu Hao-ling 朱鶴齡 (T. 長孺. H. 愚庵)**. A native of Kiangsu, who distinguished himself during the 17th century as an enthusiastic student, and who was a friend and contemporary

of Ku Yen-wu. He wrote on the Classics, and also published poetry and essays.

Chu Hou-chao 朱厚照. A.D. 1491—1521. Son of Chu Yu-
t'ang, whom he succeeded in 1487 as tenth Emperor of the Ming
dynasty. He devoted himself entirely to pleasure, and his exorbitant
demands for money caused frequent rebellions, until in 1511
Peking was in danger and many provinces were harassed by
bandits. The people found the troops worse than the rebels; and
they said in Hu-Kuang that the rebels combed them with an
ordinary comb, the Imperialist troops with a tooth-comb, and the
officers with a razor. Eight eunuchs, known as the Eight Tigers,
encouraged their master's vagaries, and bribery and corruption
were rife, until in 1510 the chief eunuch was executed for
treason and his vast treasures confiscated. The Emperor learnt
Tibetan, Mongol, and Manchu, and gave himself titles in these
languages, besides taking the Buddhist style of Prince of the Law.
In 1517 and 1518 he travelled incognito to Hsüan^a Fu, and was
nearly captured in a Tartar raid. He next gave orders to himself,
under the name 朱壽 Chu Shou, to go on a southern tour;
and when Wang Shou-jen put down a serious rising in Kiangsi,
he proposed to have the rebel leader left at large on the Po-yang
lake until he could proceed thither and smite him in person. He
died from the effects of being upset from his fishing-skiff. Canonised
as 武宗毅皇帝.

Chu Hou-tsung 朱厚熜. A.D. 1507—1566. Nephew of Chu
Yu-t'ang, and paternal second cousin of Chu Hou-chao whom he
succeeded in 1522 as eleventh Emperor of the Ming dynasty. He
proved an autocratic ruler and was swayed by a series of
worthless favourites, among whom Ch'ou Luan, Hsia Yen, and
Yen Sung were the most infamous, to the exclusion of such men
as Mao Ch'êng, Yang T'ing-ho, and Yang Shên. The north-west

frontiers were constantly raided and Peking itself was in a state of siege more than once, while the Japanese, angry at the stoppage of trade, harried Kiangnan, Chehkiang and Fuhkien, and local and aboriginal risings were frequent. Audiences to officials were rare; large sums were spent on palaces and temples; while the Emperor, especially in his latter years, wasted much valuable time in seeking after the elixir of life. The growing weakness of the Court was shown by an attempt in 1542 to murder the Emperor while in a concubine's apartments. Canonised as 世宗 肅皇帝.

- 446 Chu Hsi 朱熹 (T. 元晦 and 仲晦. H. 晦菴 and 沈郎 and 季延 and 晦翁 and 遜翁 and 雲谷老人). A.D. 1130—1200. The famous commentator, known as Chu Tzt or Chu Fu Tzū. Born at 尤溪 Yu-ch'i in Fuhkien, where his father, Chu Sung, was an official, he soon displayed signs of unusual ability and graduated as *chin shih* at the early age of nineteen. His father had already died, but had left his education to the care of three trusty friends. In 1151 he was sent as assistant Magistrate to T'ung-an in Fuhkien, where he remained for three years, reforming the administration and improving the condition of the people. He had previously been suspected of a strong leaning towards Buddhism — some say that he actually became a Buddhist priest; but by the year 1154, under the guidance of the philosopher Li T'ung, he had seen the error of his ways and had given himself up completely to the study of orthodox doctrines. His next appointment was a sinecure in Hunan, which left him an abundance of leisure for literary work until 1163, when he was summoned to the capital by the Emperor Hsiao Tsung. He soon returned to his old life and remained in comparative retirement until 1178, when he was forced to become Governor of 南康 Nan-k'ang in Kiangsi,

where his administration was again very successful. While holding office here he built for himself a retreat at the White Deer Grotto on the hills near the Po-yang lake, and thither he was accustomed to retire for intervals of meditation. He was afterwards appointed for special duty on the coast of Chehkiang; and while there he ordered the demolition of the shrine which had been built in honour of the infamous Ch'in Kuei, his father's foe. In 1190 he was made Governor of Chang-chou in Fuhkien; and then began a series of attacks in which he was accused of sedition, of magic, of breaches of loyalty and filial piety, of seducing nuns, and even of weeping at the death of 趙汝愚 Chao Ju-yü, when all the Court was rejoicing. At first these attacks were unsuccessful; but at length Hu Hung, in 1196, caused him to be deprived of all honours and of his official posts. Three years later he was to a great measure re-instated; but he was now too old and infirm to re-enter official life. He passed the rest of his days in retirement, soothed by the ministrations of his faithful disciple Ts'ai Ch'ên. At his death, his coffin is said to have taken up a position, suspended in the air, about three feet from the ground. Whereupon his son-in-law, falling on his knees beside the bier, reminded the departed spirit of the great principles of which he had been such a brilliant exponent in life, -- and the coffin descended gently to the ground. He was a most voluminous writer. In addition to his revision of the history of Ssü-ma Kuang, which under the title of 通鑑綱目 is still regarded as the standard history of China, he placed himself first in the first rank of all commentators on the Confucian Canon. He introduced interpretations either wholly or partly at variance with those which had been put forth by the scholars of the Han dynasty and hitherto received as infallible, thus modifying to a certain extent the prevailing standard of political and social

morality. His principle was simply one of consistency. He refused to interpret words in a given passage in one sense, and the same words occurring elsewhere, in another sense. In the preface to his **四書朱子本義匯參**, published in 1745, **王步青** Wang Pu-ch'ing (born 1671) has the following passage: — "Shao Yung tried to explain the *Canon of Changes* by numbers, and Ch'êng I by the eternal fitness of things; but Chu Hsi alone was able to pierce through the meaning and appropriate the thought of the prophets who composed it." His other best known works are the **近思錄**, a metaphysical treatise containing the essence of his later speculations, and the **小學** *Lesser Learning*, a handbook for the young. He was ennobled as Duke, and canonised as **文**, and in 1241 his tablet was placed in the Confucian Temple.

- 447 **Chu Hsü 朱序**. 4th cent. A.D. Governor of Hsiang-yang in Hupeh when it was besieged by the lieutenants of Fu Chien. His mother, heading a body of some hundred men, together with all the women of the city, proceeded to throw up an earthwork, afterwards known as the **夫人城** Ladies' Rampart, by means of which the enemy's assault was effectually repulsed.
- 448 **Chu Huan 朱桓** (T. 休穆). Died A.D. 238. A hot-tempered but brave and honest officer under Sun Ch'üan. In A.D. 222 he was ennobled as Marquis for successfully repelling an incursion by **曹仁** Ts'ao Jen of the Wei Kingdom.
- 449 **Chu Huan 朱桓** (T. 浯村 H. 拙存). Author of the **歷代名臣言行錄**, a biographical dictionary of eminent officials, published in A.D. 1758.
- 450 **Chu I 朱邑** (T. 仲鄉). Died B.C. 61. A pure and incorrupt official of the Han dynasty, who rose to be Minister of Agriculture. In early life he had been a petty Magistrate at **桐鄉** Tung-hsiang in Chehkiang, and had so won the love of the people that

he left orders with his son to bury him there, where his memory would be kindly cherished. The Emperor Hsüan Ti greatly lamented his death, and presented a hundred ounces of gold to the family.

Chu I 朱昇 (T. 彦和). A.D. 483—549. A native of Ch'ien- 451
t'ang in Chehkiang, who as a youth was a great gambler and a disgrace to his neighbourhood. When he grew up, he reformed and devoted himself to study, acquiring a profound knowledge of the Classics, of history, and even of the arts and sciences. He was personally examined by Shên Yo, and received an official post when only 21 years of age. His fine presence and marvellous power of work led to his appointment to the Privy Council by the Emperor Wu Ti, an office which he held for twelve years without once incurring reproof. He was greedy of wealth, venal, a sycophant, and fond of luxury and sensuality. He and his sons lived in a group of palaces within a splendid park, never spending a cash in charity. He advised the Emperor to accept Hou Ching's offer of allegiance, and died of shame when Hou Ching promptly revolted and besieged the capital. Author of commentaries on the *Book of Rites* and the *Canon of Changes*.

Chu I-chün 朱翊鈞. A.D. 1563—1620. Son of Chu Tsai- 452
hou, whom he succeeded in 1572 as thirteenth Emperor of the Ming dynasty. His long reign ushered in the ruin of the dynasty. It opened well, his Minister Chang Chü-chêng ruling for the first ten years arbitrarily but well. In 1578 the population was returned at 60½ millions, and in 1580 the arable land was found to be over 106 million acres, an increase of 45 million acres in a century. The frontiers were kept at peace and even extended, and the country was very rich. The death of Chang left the Emperor free to indulge in sensualism and extravagance; and in 1599, the metropolitan treasuries being empty, provincial surpluses were

annexed to provide Tls. 24,000,000 for the marriage of the Heir Apparent. For a quarter of a century before 1610, when one single public Court was held to celebrate the reconciliation of the Emperor with his heir, no one but eunuchs ever saw the sovereign. The Court was torn by several parties, half the offices were left vacant, memorials were not answered, and distress in the provinces went unrelieved. Meanwhile, the empire was harassed with special taxes, inquisitorially collected on petty household articles by eunuchs, to pay for mines, the proceeds of which went into the Privy Purse. The middle class were mostly ruined, and the people, finding life unendurable, took to brigandage. In 1583 Nurhachu appears in history, and before the end of the reign the Manchus had risen to power and were invading Korea and threatening Liao-yang, meeting with but a feeble resistance from the ill-paid soldiery and corrupt officers of the Mings. The Japanese invaded Korea in 1592; and when on the death of 平秀吉 P'ing Hsiu-chi they at last evacuated Fusan, China had lost incalculable sums and thousands of men. Aboriginal risings, Mongol incursions, Yellow River floods, droughts and famines, are recorded again and again; and the avaricious monarch left a ruined country to his feeble successors. Canonized as 神宗顯皇帝.

- 453 Chu I-tsun 朱彝尊 (T. 竹垞). A.D. 1629—1709. A devoted student of archæology, who travelled far and wide to compare inscriptions on tombs and buildings with the records of them as given in books. He was also a clever essayist and a poet. In 1679 he was brought to the notice of the Emperor, and employed in historical and other work. He was the author of the 日下舊聞, an archæological and historical description of Peking and its neighbourhood, of which an Imperial edition was published in 1774. Also, of the 經義考, a critical commentary on the Classics.

Chu Ju 侏儒. A dwarf of the Chou dynasty. The Chinese 454
"Tom Thumb."

Chu Jung 祝融. A legendary being, said by some to have 455
been a Minister under Huang Ti; by others, to be identical with
Ch'ung Li, a descendant of Chuan Hsü; while a third account
makes him contemporary with Fu Hsi. He is the God of Fire and
rules over the south; hence he is sometimes called 南方君
and 南方赤帝. He is also known to the Taoists as 赤精
成子 and is represented as an animal with a human face.

Chu Kao-chih 朱高熾. A.D. 1378—1425. The eldest son 456
of the Emperor Yung Lo. He reigned as fourth sovereign of the
Ming dynasty for one year. He released all political prisoners, and
set to work to lighten the heavy burdens which had been imposed
on the people by the splendour and enterprise of his father.
Canonised as 仁宗昭皇帝.

Chu Kao-hsü 朱高煦. Died A.D. ? 1426. The second son of 457
the Emperor Yung Lo. He gained fame and favour during his
father's successful rebellion, and aspired to succeed him on the
throne. In 1404 his hopes were disappointed through the
representations of Yang Shih-ch'i, Hsieh Chin, and other
counsellors; and for the rest of the reign he took every
opportunity of attacking them and the Heir Apparent. In 1417
his father, discovering that during his absence on an expedition
against A-lu-t'ai, the Prince of Han (the title of Chu Kao-hsü)
had enrolled some 3,000 men and rioted at will in Nanking,
wished to degrade him; but at the tearful entreaty of his brother,
he was merely sent to 樂安 Lo-an in Shantung. There in
1426, on the accession of his nephew, he raised the standard of
revolt; but the prompt appearance of the Emperor with artillery
forced him to submit. He was shackled and manacled like a
criminal; and when the Emperor went to see him, his Majesty

stumbled over one of the shackles and upset a large caldron, by which Chu was so severely burnt that he died of his injuries.

458 Chu-ko Chin 諸葛瑾 (T. 子俞). A.D. 173—241. Younger brother of the famous Chu-ko Liang. In the troubles which gathered around the close of the Han dynasty he attached himself to the fortunes of Sun Ch'üan, under whom he rose to high office in the Kingdom of Wu. At a conference between the rival leaders he met his brother face to face, but allowed no sign to escape him that he was dealing with other than a stranger. An attempt was once made to persuade Sun Ch'üan that he was in treacherous collusion with the enemy; whereupon the latter said, "His oath is for life and death; he would no more desert me than I would desert him."

459 Chu-ko Liang 諸葛亮 (T. 孔明. Also known as 臥龍先生). A.D. 181—234. A native of 陽都 Yang-tu in Shantung, whose father died while he was still a child and left him to the care of an uncle serving under Yüan Shu. Thence he went to the district ruled by Liu Piao, and there much of his early life was passed. As a young man he showed signs of literary genius, occupying his leisure in versifying. He used to compare himself with the famous Kuan Chung and Yo I, and one of his intimate friends recommended him to Liu Pei. The latter, then an unimportant adventurer, made three expeditions in A.D. 207 to the reed-hut where the future Minister, like another Cincinnatus, was leading a life of retirement. On the third occasion he obtained an interview, at which the recluse showed such wide knowledge of the empire and such a grasp of the needs of the times that Liu Pei was astounded, and declared that on receiving a promise of his services he felt the joy of a fish regaining its native element. At that juncture Sun Ch'üan had a strong position in Wu, while Ts'ao Ts'ao was in command of

Wei. Putting himself entirely into the hands of his new counsellor, and following his advice in everything, Liu Pei embarked upon the contest with his two rivals for the possession of the empire. Chu-ko Liang, seeing that a coalition would be fatal to the prospects of his master, kept a watchful eye on the conduct of the vacillating Sun Ch'üan, with whom he succeeded in making a defensive alliance, and by whose means he inflicted a severe blow on Ts'ao Ts'ao at the 赤壁 Red Wall on the Yang-tsze. Having at length seated Liu Pei upon a throne in Shu, modern Ssüch'uan, he next devoted himself ardently to internal reforms, as well as to the organisation of a great army. Liu Pei upon his deathbed confided his son to his Minister's care, at the same time begging him, if the young man should prove incapable, to mount the throne himself. The government of Shu having been satisfactorily settled, Chu-ko Liang undertook an expedition to the south to subdue the border tribes, and is said to have penetrated into Burmah. Returning from this expedition in A.D. 227, he began a great campaign against Wei, which was successful but not to the extent anticipated. Chu-ko Liang thereupon applied to be degraded; and degraded he actually was, although still retained as chief in the conduct of affairs. Another campaign was undertaken in A.D. 231, when he made use of the famous device of "wooden oxen and running horses" as a means of transport. What the device was, nobody now knows. He died while engaged in another campaign against Wei in A.D. 234. Always well informed as to the doings of his contemporaries, "K'ung-ming," as this darling hero of the Chinese people is affectionately styled, was gifted with a deep insight into human nature, often seeming to his subordinates to be in possession of superhuman faculties. Besides the "oxen and horses" mentioned above, he invented a bow for shooting several arrows at once. He

did not invent, as is often stated, but improved and ultimately perfected the Eight Dispositions, a series of military tactics. He was generally regarded as a mechanical and mathematical genius, and one who could not only foretell the course of natural phenomena but even control them. His collected writings have been published in two thin volumes. He was ennobled as Marquis in A.D. 223, and canonised as 忠武; and in 1724 his tablet was placed in the Confucian Temple.

460 Chu Kuang-ch'ing 朱光卿. 14th cent. A.D. A rebel chief, who set up his standard of revolt towards the close of the Mongol dynasty, styling himself Emperor of the 大金國 Great Chin nation.

461 Chu Kuei 朱珪 (T. 石君. H. 南厓). A.D. 1731-1807. A native of Ta-hsing in Chihli, who was the youngest of four brothers, another of whom, Chu Yün, also became celebrated as a scholar and official. He graduated as *chin shih* in 1748; and in 1775, when Treasurer of Shansi, he was denounced for studying all day and recalled to be tutor to the young prince who subsequently reigned under the style of Chia Ch'ing. In 1790 he became Governor of Anhui; and five years later, while acting as Viceroy at Canton, he is said to have "turned back an English tribute-mission." What he appears really to have done was to return the gifts which the English mission had given to the former Viceroy and Hoppo, his action in which matter was approved by the venerable Emperor Ch'ien Lung only five days before his abdication. On the death of the Emperor Ch'ien Lung he became one of Chia Ch'ing's chief advisers, and in 1805 was made Grand Secretary. He was exemplary in all his family duties, and a stranger to corruption in every form. For the last forty years of his life, subsequent to the death of his wife, he lived alone, not even taking a concubine. Author of the 知不

足齋詩文集, a collection of poems and essays to which the Emperor prefixed some stanzas. Canonised as 文正, and admitted into the Temple of Worthies.

Chu Kuei-chên 朱桂楨 (T. 幹臣. H. 樸庵). A.D. 462 1766—1839. A native of 上元 Shang-yüan in Kiangsu, who graduated as *chin shih* in 1799 and rose by 1830 to be Governor of Kuangtung. As a boy, he induced his father to sell his property in order to give relief in a time of famine; and when Prefect of 鎮遠 Chên-yüan in Kueichou, he risked his own life by unauthorisedly spending all the *cash* in the treasury for a similar purpose. The grateful people made good the deficit by public subscription. He is admired as a model of zeal for the sovereign and the people, and of personal uprightness and thrift. Canonised as 莊恪.

Chu Kuo-chih 朱國治. Died A.D. 1674. A Chinese Bannerman, 463 who after distinguishing himself at minor posts was appointed Governor of Yünnan. Captured by Wu San-kuei in 1674, he died cursing the rebels. In 1742 he was included in the Temple of Patriots.

Chu-ma-la 珠瑪喇. A.D. 1605—1662. A Mongol adherent of 464 the Emperor T'ai Tsu of the present dynasty, noted for his reckless bravery. After a chequered career of honour and degradation, he was sent in 1654 to repel an incursion of Chang Hsien-chung's successors, and for his victory he was ennobled as Viscount. Canonised as 襄公.

Chu Mai-ch'ên 朱買臣 (T. 翁子). Died B.C. 116. A 465 wood-cutter under the Han dynasty, whose wife left him because she could not stand poverty. By diligent study he became Governor of Kuei-chi in Chehkiang; and his wife, who had sunk to destitution, begged to be allowed to rejoin him. But he replied, "If you can pick up spilt water, you may return;" whereupon

his wife went and hanged herself. On his appointment to Kuei-chi, he proceeded to his post in old clothes and without any ceremony; suddenly producing his seal of office, to the great astonishment of his disconcerted subordinates, who were spending their time in drinking. He ultimately rose to the rank of Minister of State, but became mixed up in some intrigue and was put to death.

- 466 **Chu Mien 朱勔**. Died A.D. 1126. The son of a druggist of P'ing chiang in Hunan, who with the aid of Ts'ai Ching was enabled to present the particular precious stones which the Emperor Hui Tsung loved, and thus to obtain official rank. Placed at the head of the Tribute Office, he so oppressed the people of Chehkiang that they rose in rebellion in 1120, and T'ung Kuan was forced to abolish the office and dismiss him. Nevertheless his immense wealth, wrung from the people, enabled him to control the bestowal of offices, so that it was said there was an imitation Court in the south-east. At the close of the reign of Hui Tsung, he leagued himself with the eunuchs and was appointed to high office. His huge palaces, hosts of retainers, and fleet and bodyguard, excited the suspicion of the new monarch, and in 1126 he was disgraced and compelled to commit suicide, the whole of his vast landed property being confiscated.

- 467 **Chu Shih 朱軾** (T. 若瞻 and 可亭). A.D. 1666—1736. A native of Kao-an, whence he is often spoken of as 高安相國. Graduated as *chin shih* in 1694, and rose by 1730 to be President of the Board of War. He was the trusted counsellor of two Emperors, whose esteem he enjoyed throughout their lives, receiving an Imperial visit of sympathy during his last illness. He wrote on the Classics and on history. Canonised as 文端.

- 468 **Chu Shou-ch'ang 朱壽昌** (T. 康叔). A.D. 1031—1102. One of the twenty-four examples of filial piety. His mother was his father's concubine, and gave birth to him shortly after the

latter's departure for his post as Governor of the Metropolitan District. A few years later he was sent as a child to his father's house at the capital, and heard no more of his mother. Entering into official life, he distinguished himself by his energetic administration; and after many years had elapsed, he determined to find her. All his efforts were for some time in vain. He tried various Buddhistic methods, such as cauterising his back, burning the top of his head, and writing out *sūtras* with blood. At length he resigned office and set out to search for her, his efforts being ultimately crowned with success after a separation of about fifty years. He was at once restored to office, and became a Minister of State.

Chu Shu-chông 朱淑貞. 9th cent. A.D. A poetess of the 469
T'ang dynasty, and a descendant of Han Yü.

Chu Sung 朱松 (T. 喬年. H. 韋齋). A.D. 1097—1143. 470
The father of the famous Chu Hsi. A native of Anhui, who graduated as *chin shih* in 1118 and entered upon an official career, rising to be a secretary in the Board of Civil Office. But his opposition to Ch'in Kuei and to the peace proposals with the Chin^a Tartars brought him into trouble, and he retired into private life. In 1530 his tablet was placed in the Confucian Temple.

Chu Ti 朱棣. A.D. 1360—1424. The fourth son of Chu Yüan- 471
chang, and uncle to the Emperor Hui Ti whom he succeeded in 1403. The elder son of Chu Yüan-chang having died, Chu Yün-wên became Heir Apparent. Shortly afterwards the Emperor sent Chu Ti to the north in a kind of Viceregal position, as Prince of 北平 P'ei-p'ing, his mental capacity and energetic temperament being in awkward contrast with those of his nephew, the Heir Apparent. The seat of his government was to be at Peking, the old capital of the Mongols, from which he came to adopt the title of Prince of Yen. It was popularly believed that

the Emperor allowed his son but a trifling force with which to venture on his northern raid; at any rate the son proved himself fully equal to the emergency. Upon the whole journey from Nanking to Peking, he found only one place, 毛 Mao-chou in Shantung, which succeeded in holding out against him; and on the return of the victorious army this city was captured, and taken to pieces brick by brick. This march is one of the most memorable events in modern Chinese history. The great plain north of the Yang-tsze was depopulated, "swept by the besom of Prince Yen." Immediately after the installation of his nephew upon the throne, the Prince of Yen threw off his allegiance. At the head of a large army he marched southwards, defeating the forces which loyally endeavoured to support the legitimate sovereign. Notwithstanding several early reverses in Shantung, where he was twice defeated by the Imperialist commanders, he advanced to the Yang-tsze which he crossed in the summer of 1403; and having been joined by 李景隆 Li Ching-lung and others of the chief Imperial leaders, he entered Nanking in triumph. The young Emperor disappeared in the confusion which followed upon the entry of the troops into his palace, and was never seen again; although in after years pretenders started up on more than one occasion, and obtained the support of many in their efforts to recover the throne. This victory was signalised on the part of the Prince of Yen by the immediate assumption of the Imperial dignity, under the now famous year-title of 永樂 Yung Lo. The new Emperor showed that he could govern as well as he could fight. He brought immigrants from Shantung and Shansi to repeople the districts which had been laid waste. Peking was built; a Penal Code was drawn up; and missions under the charge of eunuchs were sent to Java, Sumatra, Siam, and even to Ceylon. Various military expeditions were dispatched against the Tartars, costing vast sums

of money, with however very little result. In 1409 eunuchs were appointed to official posts, and set to watch the doings of the regular staff. In 1419 the Japanese invaded Liao-tung, but their attempt proved a disastrous failure. In 1421 the capital was moved to Peking. The Emperor patronised literature, and issued the huge encyclopædia known as the 永樂大典, which occupied for over two years the energies of five chief directors, twenty sub-directors, and 2,169 subordinates (see *Hsieh Chin*). His Majesty was an ardent Buddhist, and the priests of that religion were raised to high positions and exerted considerable influence at Court. In 1421 there were loud complaints that some 10,000 priests were maintained in Peking, while the people of several provinces were reduced to eating bark and grass. Canonised as 文皇帝, to which was added later on the temple-name of 成祖.

Chu Tsai-hou 朱載堉. A.D. 1537—1572. Son of Chu Hou-472
tsung, whom he succeeded in 1567 as twelfth Emperor of the Ming dynasty. His short reign opened with reforms, the building of palaces being stopped and magicians punished. The grain-transport route was reopened and the breach in the Yellow River was closed, though fresh breaches took place in 1569 and 1570. Eunuchs however still continued to be charged with the supervision of the regular officials. In 1567 Anda threatened the capital, but four years later made peace and received a title. Canonised as 穆宗莊皇帝.

Chu Tz'ü 朱泚. A.D. 742—784. A native of Ch'ang-p'ing in 473
Chihli, and son of a lieutenant under An-lu-shan. He gained great popularity by his ostentatious liberality while serving under 李懷仙 Li Huai-hsien. In 772 he was confirmed as Viceroy of 盧龍 Lu-lung in Chihli, and was ennobled as Prince. Two years later he came to Court in state, and at his own request was transferred to Shensi, his post being changed to Fêng-hsiang

in 780. In 782 he was recalled to the capital and received high rank but no power, his brother Chu 滔 T'ao having revolted. In 783 the troops sent against Li Hsi-lieh mutinied while passing Lo-yang, and the Emperor fled to Fêng-t'ien in Shensi. The mutineers, old soldiers of Chu Tz'ü, placed him at their head, and he styled himself Emperor of the Han dynasty; but he failed to capture Fêng-t'ien, and in spite of the friendship of Li Huai-kuang, was driven from Ch'ang-an in 784. He was slain by one of his own officers while trying to reach the Turfan.

474 **Chu Wang Shên 竹王神**. It is related that in the country of the 夜郎 Yeh-lang a girl was once washing linen when suddenly a large piece of bamboo was drifted up to her feet. Hearing a sound from within, the girl broke open the bamboo and found a man-child. This child became in time a great warrior and made himself chief of the Yeh-lang, adopting *Chu* as his surname. In B.C. 111, when the Yeh-lang territory was absorbed into the empire, he tendered his submission and received from the Emperor a seal of jade. Was worshipped after death as a god.

475 **Chu Wên 朱溫**. A.D. 854–914. A native of 楊山 Yang-shan in Honan. He began by following the fortunes of Huang Ch'ao; but in 882 he submitted, and was appointed to be Magistrate at 汴 Pien-chou by the Emperor Hsi Tsung, his name being changed from Wên to 全忠 Ch'üan-chung. The last Emperor of the T'ang dynasty, in return for his rescue from the eunuchs, made him Prince of Liang, and ultimately became a puppet in his hands. He compelled the weak monarch to move the capital from Ch'ang-an to Lo-yang which was Chu's own place of residence; and in 904 he assassinated him and all his sons, except one boy of fourteen who abdicated in Chu's favour in 907. He then changed his name to 晃 Huang, and mounted the throne as first Emperor of the Later Liang dynasty. In 909

he transferred his capital from Pien-chou to Lo-yang, and there he was murdered by his eldest son 朱友珪 Chu Yu-kuei, lest his own claim to the throne should be set aside in favour of an adopted son who happened to have a lovely wife. He was a most licentious man, and is said to have had incestuous relations with his eight daughters-in-law. He is sometimes spoken of as 李 Li Ch'üan-chung, Li being the surname of the House of T'ang. Canonised as 太祖.

Chu Wên-lao 朱文嶠 (T. 峻三. H. 西巖). 18th cent. 476 A.D. A native of Wu-chin in Kiangsu, who gained great reputation as a painter under the reign of the Emperor Ch'ien Lung. His painting in water-colours of the hundred horses famous in Chinese history was a wonderful work of art, being one hundred and thirty-two feet in length by seventy-three feet in breadth. For this *chef d'œuvre* he was rewarded with an official appointment in his native province, and also with an honorary degree.

Chu Yu-chên 朱友貞 Died A.D. 923. Son of Chu Wên, 477 whom he succeeded as second Emperor of the Later Liang dynasty. He killed his elder brother and placed himself upon the throne, changing his name to 瑱 T'ien. But he was ultimately overpowered by Li Ts'un-hsü, and perished in the flames of his palace to which he himself had set fire. Known in history as 末帝.

Chu Yu-chien 朱由檢. Died A.D. 1644. Brother of Chu 478 Yu-chiao, whom he succeeded in 1627 as sixteenth and last Emperor of the Ming dynasty. The eunuchs were promptly put down, and an attempt made to reorganise the Government and army. The regular annual deficit of over a million taels, apart from the Palace expenses, necessitated extra taxation; and this, joined with bad seasons, drove the orth-west into revolt. Yet

the rebels were often in great straits, from which they were saved only by the jealousies of the Imperialist Generals and the constant pressure of Manchu incursions. The Emperor desired to rule well, but his fear of parties led him to reappoint eunuchs to watch his Generals. In 1640 grain in Honan was 10,000 *cash* a peck; and the province, after the capture of Honan and K'ai-fêng by Li Tzŭ-ch'êng, was in a state of anarchy. In 1642 Li found himself strong enough to bid for the empire; and after easily scattering the raw levies of which the Imperialist armies were now composed, advanced into Shensi, where he assumed the Imperial title and issued a manifesto, and then through Shansi on Peking. In the capital all was confusion. The treasury was empty; the garrison were too few to man the walls; and the Ministers were anxious each to secure his own safety. Li's advance was scarcely opposed, the eunuch commanders of cities and passes hastening to surrender them; and on April 9, 1644, Peking fell. On the previous night the Emperor, who had refused to flee, slew the eldest Princess, commanded the Empress to commit suicide, and sent his three sons into hiding. At dawn the bell was struck for the Court to assemble; but no one came. His Majesty then ascended the 萬歲 Wan Sui Hill in the palace grounds and wrote a last Decree on the lapel of his robe: — "WE, poor in virtue and of contemptible personality, have incurred the wrath of God on high. My Ministers have deceived me. I am ashamed to meet my ancestors; and therefore I myself take off my crown, and with my hair covering my face await dismemberment at the hands of the rebels. Do not hurt a single one of my people!" He then hanged himself, as did one faithful eunuch. Li Tzŭ-ch'êng caused his body and that of the Empress to be confined, and they were buried by the Manchus. His three sons were caught by Li, and were taken with him when he

was driven from Peking by Wu San-kuei and the Manchus. Canonised as 莊烈愍皇帝, and also known in history as 懷宗.

Chu Yu-hsiao 朱由校. A.D. 1605—1627. The fifteenth 479 Emperor of the Ming dynasty. He succeeded his father in 1620, and left the government entirely to the eunuch Wei Chung-hsien. During this reign nothing was done to check the Manchu advance, all Liao-tung being practically abandoned, while in Ssüch'uan and the south-west there was a serious native rising. So impoverished was the Government, that when in 1624 the Yellow River burst its banks at Hsü-chou, that city was abandoned and no attempt was made to repair the dykes. During the year 1623 the Dutch made an attack on the Pescadores and other places, and also occupied Formosa. Canonised as 熹宗愍皇帝.

Chu Yu-lang 朱由榔. Died A.D. 1662. Known as Prince 480 永明 Yung Ming, who in 1646 set up as Protector, with his Court at 肇慶 Chao-ch'ing in Kuangtung, and soon adopted the Imperial style as heir and successor of the Mings. In 1648 no less than seven provinces owned allegiance to him; but by the end of 1651 only Yünnan and Kueichou remained. In spite of the efforts of his brave Minister, Chü Shih-ssü, the Manchus gradually advanced and in 1659 entered Yünnan. Chu fled by way of Moulmein into Burmah; and when that country was invaded by Wu San-kuei in 1661, he was surrendered to the conquerors and in due course put to death. He and many of his adherents were Christians; and the Jesuit Father, A. Koffler, has styled him the Constantine of China.

Chu Yu-t'ang 朱祐樞. A.D. 1470—1505. Son of Chu 481 Chien-shên, whom he succeeded in 1487 as ninth Emperor of the Ming dynasty. A kindly, weak man, he instituted several reforms,

but was too much in the hands of relatives and favourites. During his reign there was some desultory fighting about Hami, and occasional Tartar raids, while the aborigines of the south-west rose more than once and the Yellow River gave much trouble. He consulted his Ministers, and curtailed the power of the eunuchs. In 1491 the population of the empire was returned at 52½ millions. He left his young son under the regency of three high officials. Canonised as **孝宗敬皇帝**.

- 482 **Chu Yü-chien 朱聿鍵**. Died A.D. 1646. The Prince of T'ang, a descendant of the first Ming Emperor, who was set up by Chêng Chih-lung on the fall of Hangchow in 1645. He was himself energetic, but his partisans in Hu-Kuang would not obey his orders. The Manchu forces steadily advanced through Fuhkien into Kiangsi, and the Prince, who in his distrust of Chêng Chih-lung had reached Kan on his way to Ch'u-chou, was forced to flee. He was ultimately captured, and starved himself to death.

- 483 **Chu Yüan-chang 朱元章** (T. 國瑞). A.D. 1328—1399. A native of 鍾離 Chung-li in Anhui. His family was poor, and his early years were spent in tending cattle. At the age of 17 he lost both his parents and an elder brother. It was a year of famine, and they died from want of food. He had no money to buy coffins, and was forced to bury them in straw. He was then advised by his dead parents, who appeared to him in a dream, to enter the Buddhist priesthood; and accordingly he enrolled himself as a novice at the **皇覺** Huang-chüeh monastery near Fêng-yang. At this time Shun Ti, the last Emperor of the Mongol dynasty, had degenerated into a voluptuary and was a mere puppet in the hands of his Ministers. Misgovernment and rebellion prevailed. The priests, unable to provide for their own wants, dismissed the novices. Chu proceeded to Ho-fei, where he led a wandering life for some three years, and at length returned

to the monastery. Shortly afterwards, Kuo Tzū-hsing at the head of a large force attacked and took 濠 Hao-chou and burnt the monastery. The priests all fled for their lives, and with them Chu; but the latter soon returned to the city with a view of offering his services to Kuo Tzū-hsing. As a Mongol army was close at hand, he was at first taken for a spy and nearly lost his life. He managed however to obtain an interview with Kuo Tzū-hsing, and so impressed the Generalissimo, as he styled himself, with his military bearing, that his offer was readily accepted. He did good work under Kuo Tzū-hsing, winning victories wherever he fought; and when Kuo died in 1355, and Han Lin-êrh was set up at Hao-chou, he was appointed Assistant Generalissimo. Declining the post, he crossed the Yang-tsze; and after recovering all the left bank of the river, proclaimed himself Prince of Wu in 1364. Within the next two years he became master of Kiangsi and parts of Chehkiang. In 1367 he sent his generals northwards, and in 1368 he mounted the throne as first Emperor of the Great Ming dynasty, with the year title 洪武 Hung Wu, by which he is commonly known to foreigners. In the same year he conquered Fuhkien, Kuangtung, Kuangsi, and Shansi; and in 1369 Shensi was reduced. In 1370 the Mongol Emperor Shun Ti died at Karakorum, and all hopes of a re-establishment of the Mongol power were at an end, though Mongol invasions continued periodically throughout the reign. In 1371 Ssüch'uan and Liao-tung were added to his dominions, and Yünnan in 1381. Meanwhile the new Emperor, in addition to his military genius, showed almost equal skill in the administration of the empire and also became a liberal patron of literature and education. He organised the present system of examinations; restored the dress of the T'ang dynasty; published a Penal Code; abolished such punishments as mutilation; drew up a kind of Domesday Book

under which taxation was regulated; and fixed the coinage upon a proper basis, government notes and *cash* being equally current. Eunuchs were prohibited from holding official posts. Buddhism and Taoism were made State religions. Suzerainty was asserted over Korea, which on a dynastic revolution in 1392 became known as 朝鮮 Chao-hsien. On the other hand, the Japanese made frequent descents all through the reign upon the coast of Chehkiang, necessitating a special system of coast defence. By his wife, who had been the adopted daughter of Kuo Tzŭ-hsing and was afterwards known as Ma Hou and by four concubines he had twenty-four sons. All of these became Princes, and nine of them were set over nine separate divisions of the empire. In his old age he grew very suspicious, and many of the able men who had aided him in early days were accused of treason and perished on the scaffold. Popularly known as the "Beggar King," in allusion to the poverty of his early days, he was canonised as 孝康皇帝, with the temple name of 太祖, and is sometimes spoken of as the Golden Youth.

- 484 Chu Yün 朱雲 (T. 游). 1st cent. A.D. A native of modern Shantung, who led the life of a swashbuckler until he was 40, when he reformed and entered upon a public career. His life was a chequered one, and he was more than once sentenced to death. On one occasion, he asked the Emperor Yüan Ti to lend him his Imperial sword that with it he might slay a certain traitor. At this his Majesty was very angry and ordered him to be beheaded at once. But he clung to the railings, demanding to be cut open like Pi Kan, which so touched the Emperor that he was pardoned. Instructions were then given that the railings, broken in the scuffle, were not to be replaced but to be left there as a tribute to a loyal official.

- 485 Chu Yün 朱筠 (T. 東美 and 竹君. H. 筍河). A.D.

1729–1780. A native of Ta-hsing in Chihli and elder brother of Chu Kuei, celebrated as a scholar under the reign of the Emperor Ch'ien Lung. Graduating as *chin shih* in 1754, he was sent in 1771 as Literary Chancellor to Anhui. Here he published a new edition of the famous *Shuo Wên*, with a learned preface; and on the issue of an Imperial Decree calling for the production of works not generally known, he memorialised the Throne, drawing attention to the famous encyclopædia of Yung Lo (see *Chu Ti*), then preserved among the archives of the Han-lin College. This, he said, contained a vast number of ancient works quite unknown to the public at large; and he proposed that Commissioners should be appointed to examine its contents on a system which he proceeded to set forth in detail. At this time, Liu T'ung-hsün was a member of the Grand Council, and he viewed the question unfavourably on the ground that it was of no importance to the administration of government. However, after much opposition Chu Yün's proposal was laid before the Emperor. Hence the Commission which resulted in the publication of the 四庫全書. It was in activity for the space of 13 years, during which time 3460 separate works were brought together, no less than 500 being extracted from the encyclopædia, all of which were at the time out of circulation. Chu Yün next suggested a revision of the *Thirteen Classics*, but this scheme was not carried out. He was subsequently appointed Literary Chancellor of Fukien, and died at his post in the following year. He was the author of a collection of essays, published under the title of 笥河文集. Canonised as 文正公.

Chu Yün-ch'ien 朱允倩 (T. 馬聲. H. 豐芑). Born A.D. 486

1789. A native of the Soochow Prefecture, who took his *hsiu ts'ai* degree at 14 and was afterwards a Magistrate in Anhui. There he completed in 1853 his 說文通訓定聲 *Phonetic Shuo Wên*.

in which he was aided by 朱鏡蓉 Chu Ching-jung. He also wrote commentaries on four of the Classics and on Mencius, and is the author of poems, and of works on history, astronomy, and mathematics.

- 487 **Chu Yün-ming** 祝允明 (T. 希哲. H. 枝山). A.D. 1460—1526. A native of Ch'ang-chou in Kiangsu, who distinguished himself as a scholar and calligraphist under the Ming dynasty.
- 488 **Chu Yün-wên** 朱允炆. Died A.D. 1440. The son of 標 Piao, eldest son of Chu Yüan-chang. He had a very receding forehead, which much displeased his grandfather; however he grew up to be a clever boy, and could make good verses. His father dying in 1392, he succeeded to the throne in 1398 as second Emperor of the Ming dynasty, and at once took measures to deprive of power his uncles who were Princes of various parts of the empire. Five of them were degraded; but 棣 Ti, Prince of Yen, who ruled modern Chihli, rebelled in 1399, nominally on the pretence that he wished to remove his sovereign's evil advisers. The Emperor and Fang Hsiao-ju mismanaged the war, trusting to double-dealing, until in 1402 Ti was treacherously allowed to cross the Yang-tsze, and Nanking opened its gates to the great monarch afterwards known as Yung Lo. The defeated sovereign vanished. It is supposed that he fled to Yünnan in the garb of a monk, left to him, so the story runs, with full directions by his grandfather. After nearly forty years' wandering, he is said to have gone to Peking and lived in seclusion in the palace until his death. He was recognised by a eunuch from a mole on his left foot, but the eunuch was afraid to reveal his identity. Known in history as 建文君 or 惠帝.
- 489 **Chu Yung-shun** 朱用純 (T. 致一. H. 柏廬). A.D. 1617—1689. A native of K'uu-shan in Kiangsu, at the sack of which town by the conquering Tartars his father perished rather

than submit to the new dynasty. In consequence of his father's death he steadily declined to enter upon a public career, and gave up his life to study and teaching. He was the author of commentaries upon the *Great Learning* and the *Doctrine of the Mean*, and of other works; but none of these is so famous as his *Family Maxims*, which has sometimes been published under the title of 朱文公家訓, as though the great Chu Hsi had been the author. His favourite saying was, "To know what one ought to know, and to do what one ought to do, that is enough; there is no time for anything else."

Ch'u I 鉏麇. A swashbuckler of the Chin State, employed by Duke Ling to assassinate 趙宣子 Chao Hsüan Tzü. But when he saw "the people's lord," sitting ready dressed and waiting to go to Court, he could not bring himself to strike the fatal blow. "It would be a disloyal act," said he; "and yet it is a breach of faith to disobey the Duke...." Thereupon he dashed out his own brains against a tree.

Ch'u-k'u 褚庫. A.D. 1615—1675. Won the title of *baturu* by his prowess at the age of 17, and later on shared in the pursuit of Li Tzü-ch'êng and the destruction of Chang Hsien-chung, and in the expedition of 1652 against the Ordos Mongols. In 1656 he fought a successful engagement off Foochow with Koxinga's fleet. Canonised as 襄壯, and admitted into the Temple of Worthies.

Ch'u Kuang-hsi 儲光羲. 8th cent. A.D. A native of 潤 Jun-chou in Kiangsu, who graduated as *chin shih* in 726 and distinguished himself as a poet. He rose to the rank of Censor about A.D. 750, and left a collection of his writings entitled 藥城遺言.

Ch'u P'ou 褚裒 (T. 季野). 4th cent. A.D. A military official of the Chin dynasty, who was said by the father of Huan Wên to have had the *Spring and Autumn* inside him. This remark was based upon the well known "praise and blame" theory of the

Annals, and meant that he did not openly praise and blame, but kept his judgments to himself. Hsieh An remarked of him, "Though Ch'u P'ou says nothing, yet he acts like the varying influences of the four seasons;" meaning that he could warm to life or chill to death, as occasion might require, without even opening his lips.

- 494 **Ch'u Sui-liang** 褚遂良 (T. 登善). A.D. 596—658. An official who rose high office under the first Emperor of the T'ang dynasty. Appointed Guardian of the Heir Apparent, he continued to enjoy the favour of the young Emperor, who ennobled him as Duke. In A.D. 655 he strenuously opposed the elevation of the Empress Wu Hou, to the great dissatisfaction of the Emperor. The climax was reached when in full Court dress he flung himself at the foot of the throne, and beat his head in obeisance upon the ground until the blood flowed freely. He was dismissed to a provincial post and finally banished to Korea where he died, his two sons being shortly afterwards put to death. In later years he took up with Buddhism, and is said to have sat in a niche with an image of Maitrêya Buddha. He was famous as a calligraphist, and is regarded as a disciple of Wang Hsi-chih.

Ch'u Ti. See **Shih Ch'ung-kuei**.

- 495 **Ch'u Yin-liang** 褚寅亮 (T. 摺升. H. 鶴侶). Died A.D. 1785. A writer on the Classics, chiefly on the 儀禮 *Decorum Ritual*; but more especially a mathematician and astronomer.

- 496 **Ch'u Ying** 楚英. 1st cent. A.D. The name under which is known Ying, Prince of Ch'u, sixth son of the Emperor Kuang Wu Ti of the Han dynasty. He is said to have been one of the first in China to become a believer in the Buddhist religion.

- 497 **Ch'u Yüan** 褚淵 (T. 彦回). A.D. 435—482. The son of a princess of the Northern Sung dynasty, and one of the 四貴

Four Regents left by the Emperor Ming Ti at his death in 472. He aided his joint Regent, Hsiao Tao-ch'êng, to slay the young prince 主昱 Chu Yü and he revealed the plot of the other two Regents against Hsiao. Consequently, when the latter came to the throne in 479 as first ruler of the House of Ch'i, Ch'u was appointed to be Minister of Works.

Chü Liang 據梁. A strong man or "Samson" of old. 498

Chü Shih-ssü 瞿式耜 (T. 起田). Died A.D. 1659. A 49 native of Ch'ang-shu in Kiangsu. He graduated as *chin shih* in 1616, and entered upon an official career. A successful Magistrate, he got into trouble over the impeachment of Chou Yen-ju for treason and was compelled to retire. He subsequently attached himself to the fortunes of Chu Yu-lang when the latter proclaimed himself Emperor, and underwent great hardships in that service, his wife even selling her jewels to raise money for paying the soldiery. When the Manchus closed around him after the defeat at 肇慶 Chao-ch'ing in Kuangtung, he and 張同敞 Chang T'ung-ch'ang resolved to die together. They sat pledging each other in wine until seized by the enemy; and when led out to execution gravely adjusted their official robes, made obeisance towards the south, and submitted calmly to their fate.

Chü Sung 沮誦. A legendary personage, said to have filled 500 the office of Recorder under the Yellow Emperor, B.C. 2598, and to have been associated with Ts'ang Chieh in the invention of the art of writing.

Chü Yüan 蘧瑗 (T. 伯玉). Died B.C. 500. A disciple of 501 Confucius, whom the Master reckoned to be a superior man, saying, "When good government prevails in his State, Chü is to be found in office. When bad government prevails, he can roll his principles up and keep them in his breast." In A.D. 739 his tablet was placed in the Confucian Temple.

- 502 Ch'ü Ju-chi 瞿汝稷 (T. 元立). 16th and 17th cent. A.D. The son of a high official, who on the strength of his father's services obtained an entry into the public service. His career however was not a successful one, and he finally retired. He is known as the author of the 指月錄, a large collection of Buddhist biographies.
- 503 Ch'ü Yüan 屈原 or Ch'ü P'ing 屈平 (T. 靈均). B.C. 332—295. A native of 郢 Ying, who is still famous throughout the length and breadth of China as the type of a loyal Minister. He was appointed to the high office of 三閭 San Lū (Director of the affairs of the three families 昭 Chao, 屈 Ch'ü, and 景 Ching) under Prince 懷 Huai of the Ch'u State, and enjoyed the full confidence of his sovereign until impeached through the intrigues of rivals. Then it was that he composed the well-known poem entitled 離騷 *Falling into Trouble*, which is an allegorical description of the writer's search after a prince who will listen to good counsels in government. He himself had advised Prince Huai against making war upon the Ch'in State, but the latter disregarded his Minister's warnings, and finally fell into an ambushade and was captured by his opponents. His son coming to the throne as Prince Hsiang, Ch'ü Yüan sank still deeper into disfavour; until at length, caring no longer to live, he went out to the bank of the 汨羅 Mi-lo river. There he met a fisherman who accosted him, saying, "Are you not his Excellency the Minister? What has brought you to this pass?" "The world," replied Ch'ü Yüan, "is foul, and I alone am clean. There they are all drunk, while I alone am sober. So I am dismissed." "Ah!" said the fisherman, "the true sage does not quarrel with his environment, but adapts himself to it. If, as you say, the world is foul, why not leap into the tide and make it clean? If all men are drunk, why not drink with them and teach them to

avoid excess?" After some further colloquy, the fisherman rowed away; and Ch'ü Yüan, clasping a large stone in his arms, plunged into the river and was seen no more. This took place on the 5th of the 5th moon; and ever afterwards the people of Ch'u commemorated the day by an annual festival, when offerings of rice in bamboo tubes were cast into the river as a sacrifice to the spirit of their great hero. Such is the origin of the modern Dragon-boat Festival, which is supposed to be a search for the body of Ch'ü Yüan. See *Chêng Chan-yin*.

Chuan Chu 專諸 6th cent. B.C. A native of the Wu State, 504 who was employed by 公子光 Kung-tzū Kuang to assassinate his sovereign, Prince 僚 Liao, with a dagger which he secreted in the belly of a fish served up at a banquet. See *Wu Yüan*.

Chuan-sun Shih 顓孫師 (T. 子張). Born B.C. 504. A 505 native of the Ch'ên State, and one of the disciples of Confucius. His ideal man was one ready to risk his life at the call of duty, and to set public before private interest; reverential at a sacrifice, and at a funeral sad. In A.D. 720 his tablet was placed in the Confucian Temple, and he was subsequently ennobled under a variety of titles.

Chüan Pu-i 雋不疑. 2nd cent. B.C. An official under the 506 Han dynasty. On one occasion, a fellow-lodger missed a sum of money, and suspected him of taking it. Chüan at once paid up, but shortly afterwards another fellow-lodger returned to say that when leaving he had accidentally carried off the money in question. Chüan subsequently rose to be a Censor, and was ennobled as Marquis.

Ch'üan Tê-yü 權德輿 (T. 載之). A.D. 759—818. A 507 statesman and scholar of the T'ang dynasty. At three years of age he could distinguish the four tones, and at four he could compose poetry. At seven, his father died; and it is recorded that

he felt the loss as keenly as though he were a grown man. Entering the public service he rose to the highest offices of State, never being seen from his earliest youth to his latest hours without a book in his hand. Canonised as 文.

- 508 **Ch'üan Tsu-wang** 全祖望 (T. 紹衣 and 謝山). A.D. 1705—1755. A scholar of profound learning, who attracted much attention in his youth, but who failed to distinguish himself in Peking and retired into private life at his home in Chehkiang. He was the head of several colleges, and wrote notes on history, on the topography of the Han History, essays, etc. etc.
- 509 **Chuang Chou** 莊周 (T. 子休). Commonly known as 莊生 or 莊子 Chuang Tzū. 3rd and 4th cent. B.C. A native of 蒙 Mêng in modern Anhui, who devoted his life and energies to the glorification of Lao Tzū. He appears to have held a petty official post at 漆園 Ch'i-yüan in Shantung; hence in the book language he is often spoken of under that name. When the Prince of Ch'u, hearing of his fame as a scholar, sent messengers with costly gifts to offer him the post of Prime Minister, Chuang Tzū smiled and said, "You offer me great wealth and a proud position indeed; but have you never seen a sacrificial ox? After being fattened up for several years it is decked with embroidered trappings and led to the altar; but would it not then willingly change places with some uncared-for pigling?..... Begone! I will never take office." On another occasion he was out fishing when the Prince sent two high officials to beg him to undertake the administration of the Ch'u State. "I have heard," replied Chuang Tzū, "that in Ch'u there is a sacred tortoise which has been dead now for some three thousand years; and that the Prince keeps this tortoise carefully enclosed in a chest on the altar of his ancestral temple. Now would this tortoise rather be dead and have its remains venerated

or be alive and wagging its tail in the mud?" "It would rather be alive," said the officials, "and wagging its tail in the mud." "Begone!" cried Chuang Tzū, "I too will wag my tail in the mud." He accordingly gave himself up entirely to the study of philosophy, attacking the schools of Confucius and Mo Tzū with such dialectic skill that the best scholars of the age were unable to refute his destructive criticism. His work, which now consists of thirty-three chapters, though fifty-three were extant in the fourth century, has been known since A.D. 742 as the **南華聖經** *Holy Canon of Nan-hua*; Nan-hua being the name of a hill in Ts'ao-chou, Shantung, on which Chuang Tzū lived in retirement. When he was about to die, his disciples expressed a wish to give him a splendid funeral. But Chuang Tzū said, "With Heaven and Earth for my coffin and shell; with the sun, moon, and stars as my burial regalia; and with all creation to escort me to the grave, — are not my funeral paraphernalia ready to hand?" "We fear," argued the disciples, "lest the carrion-kite should eat the body of our Master;" to which Chuang Tzū replied, "Above ground I shall be food for kites, below ground I shall be food for mole-crickets and ants. Why rob the one to feed the other?" He is occasionally spoken of as **秋水** "Autumn Floods", from the title of one of his most famous chapters.

Chuang Lieh Ti. See **Chu Yu-chien**.

Chuang Tsung. See **Li Ts'un-hsü**.

Chun-t'a 準塔. Died 1647. Fourth son of Hu-êrh-han. He 510 gained considerable reputation by his successes against the Mings, for which he was ennobled, and received the rank of *baturu*. In 1646 he managed to rid Ssüeh'uan of the tyrant Chang Hsien-chung, and later on put down the Shensi pretender **武大定** Wu Ta-ting. Canonised as **襄毅**.

511 Ch'un I-huan 醇奕譞. Died A.D. 1891. The seventh son of the Emperor Tao Kuang, his mother being the sister of the Empress Dowager Tz'ü Hsi, whose son reigned as T'ung Chih. Under the latter monarch he became a Prince of the 1st order and a Grand Chamberlain, and held other high posts at Court. On the accession of his son, the Emperor Kuang Hsü, he relinquished the command of the Peking Field Force, and retired into private life until the Treaty of Livadia. On the fall of Prince Kung in 1884, he succeeded to the leadership of the Government, a Decree of the Empress Dowager directing the Grand Council, during the Emperor's minority, to refer all important questions to him. In 1885 he became President of the new Board of Admiralty, and went on a tour of inspection to Tientsin, Chefoo, and Port Arthur in the following year, during which he also received the foreign Ministers at Peking. His principedom was made hereditary for ever by his son; and after 1880 he was Director-in-chief of the Peking Field Force. He was popularly known as 七爺 the Seventh Prince, and his style was 皇父 the Imperial Father. He was canonised as 賢; his name 譞 was forbidden to be used in writing; and a temple was erected to him in the Imperial City, where Imperial rites are paid to his memory.

512 Ch'un-yü I 淳于意. Born B.C. 205. A superintendent of granaries in the Principality of Ch'i, distinguished for his knowledge of medicine. In B.C. 180 he was appointed to be Court physician, and is said to have practised according to the principles of the legendary Pien Ch'iao with much success. Being treated contemptuously by the nobles, he declined to make further use of his skill, and in B.C. 167 fell into disfavour with the Emperor Wên Ti, who would have subjected him to the punishment of mutilation but for the devotion of his daughter T'i-ying. From this date the above penalty was abolished.

Ch'un-yü K'un 淳于髡. 4th cent. B.C. A famous 513

conversationalist and wit of the Ch'i State, who declared that his capacity for drink varied with his company, that is, from a single cup with the Emperor to a cask with a bevy of courtesans who had shown all their other male companions to the door. Hence the phrase 送客留髡, used for "being in *clever*" in a vicious sense. He was contemporary with Mencius; and on one occasion tried to entrap the Master into admitting that, because men and women should not touch each other's hands, a man ought to allow his sister-in-law to drown before his eyes. On another occasion, when the Ch'u State was about to attack the Ch'i State, he was ordered by the Prince of Ch'i who was his father-in-law, to proceed to the Chao State and ask that an army might be sent to their assistance; to which end the Prince supplied him with 100 lbs. of silver and 10 chariots, as offerings to the ruler of Chao. At this Ch'un-yü laughed so immoderately that he snapped the lash of his cap; and when the Prince asked him what was the joke, he said, "As I was coming along this morning, I saw a husbandman sacrificing a pig's foot and a single cup of wine; after which he prayed, saying, "O God, make my upper terraces fill baskets, and my lower terraces fill carts; make my fields bloom with crops, and my barns burst with grain!" And I could not help laughing at a man who offered so little and wanted so much." The Prince took the hint, and obtained the assistance he required.

Chung Chün 終軍 (T. 子雲). 2nd cent. B.C. A precocious 514

youth, who at 18 years of age was placed among the selected scholars of the empire. He attracted the notice of the Emperor Wu Ti, and became a Supervising Censor. Within three or four years he was sent on a mission to the Hsiung-nu, and later on to Annam, where he fell a victim to local intrigues and perished

with all his suite. He was known as 終童, in reference to his extreme youth.

Chün Wang. See **Chu Yu-chên.**

- 515 Chung Hui 仲虺.** One of the chief Ministers of Ch'êng T'ang. He was descended from Hsi Chung, who was Master of the Equipage under the Hsia dynasty.
- 516 Chung Hui 鍾會 (T. 士季).** Died A.D. 263. Youngest son of Chung Yu. He distinguished himself in the campaign against Liu Ch'an and rose to the highest offices of State, being ennobled together with his two sons. In the troublous times which marked the close of the Wei dynasty, his loyalty gave way. He planned rebellion, but was killed in a mutiny of his troops. After his death a work by him, entitled 道論 but really a treatise on criminal law, was found in his house. Many stories are told of his early life. On one occasion, when his father was dozing, he and his brother Chung 毓 Yü thought they would help themselves to a rare kind of wine which was on the table. The elder made the usual obeisance and then drank up his glass, whereas Chung Hui made no obeisance at all. Their father, who had been quietly watching the scene, asked Chung Yü why he made obeisance. "Oh," he replied, "it was the proper ceremony when drinking." "And why did you make no obeisance?" said the father to Chung Hui. "Because," replied he, "there is no ceremony in stealing." Again, Hsün Hsü had a valuable sword, which his mother kept for him. By forging Hsün Hsü's handwriting, Chung Hui got the mother to deliver up the sword. Hsün Hsü, guessing who had played him this trick, avenged himself in the following manner. Being an artist, he went to a house which Chung Hui and his brother were building, and painted on one of the inner walls a huge picture of their dead father in full Court costume. The brothers on entering their new house were so shocked by this sight that

they declined to live there, and allowed the place to go to ruin.

Chung K'uei 鍾馗. An imaginary being, believed to wield 517 powers of exorcism over malignant demons, and depicted as an old man in ragged clothes, attended by a 蝠 bat (= 福 happiness). His portrait is hung up in doorways on New Year's Day, in order to keep off wicked spirits. According to Chao Yi, the legend dates from the days of the T'ang dynasty when the above characters were substituted for 終葵, the name of a plant to which magic virtues of a like kind were attributed. But in the *History of the Northern Kingdoms* the origin of the term is more correctly ascribed to 堯暄 Yao Hsüan, a commander of the 5th cent. A.D. who was named 鍾葵 Chung K'uei (T. 辟邪 = exorcism).

Chung-li Ch'üan 鍾離權 (T. 寂道. H. 雲房先生). 518 The chief of the Eight Immortals of Taoism, the other seven being Chang Kuo, Lü Yen, Ts'ao Kuo-ch'iu, Li T'ieh-kuai, Han Hsiang Tzū, Lan Ts'ai-ho, and Ho Hsien-ku. He is said to have lived some thousand years B.C. and to have obtained the elixir of life.

Chung-li Ch'un 鍾離春. 4th cent. B.C. A native of a place 519 called 無鹽 Wu-yen, sometimes spoken of as the Woman of Wu-yen, who was so ugly that at forty years of age she was still unmarried. At length she obtained an audience of Prince Hsüan^a of the Ch'i State, and in spite of the laughter of the courtiers she so impressed his Highness with her wit that he forthwith took her to wife.

Chung Tsung. See Li Hsien.

Chung Tzū-ch'i 鍾子期. The name of a musical woodcutter 520 mentioned in the story of Po Ya. Now used in the sense of a connoisseur of music.

Chung Yu 鍾繇 (T. 元常). Died A.D. 230. A native of 521

長社 Ch'ang-shê in Anhui, famous for his skill as a calligraphist in the *li* style. After studying for a couple of years under 劉勝 Liu Shêng, he had returned home when he chanced to see at the house of the calligraphist 韋誕 Wei Tan a specimen of the handwriting of the great Ts'ai Yung. Wei Tan refused to part with it; but on his death his coffin was broken open by thieves and the precious document passed into the possession of Chung Yu. The latter further distinguished himself by arranging the escape of the Emperor Hsien Ti after his capture at Ch'ang-an by Li Ts'ui; after which he was employed by Ts'ao Ts'ao on a campaign against the Hsiung-nu, whom he defeated in battle, killing their Khan. Under the Emperor Wên Ti of the Wei dynasty he was raised to high office, and ennobled as Marquis, his Majesty declaring that he and Hua Yin and Wang Lang were "the three great giants of the age." Canonised as 成.

- 522 Chung Yu 仲由 (T. 子路). B.C. 543-480. A native of 卞 Pien in the State of Lu. For some time he was one of the most intimate of the disciples of Confucius, but finally entered upon a public career and became Magistrate at 蒲邑 P'u-i. His family was poor, and he had been accustomed to fetch rice from a distance for his parents while living chiefly on bishopwort himself. When his parents had died and he himself was "sitting on double cushions and eating from an array of dishes," he grieved that the days of rice-carrying and bishopwort would never return again. Hence he has been enrolled as one of the twenty-four examples of filial piety. Upon the discovery of a plot against his chief, the ruler of Wei^a, he boldly espoused the cause of the man whose pay he took, and met his death at the hands of the conspirators. He was rash to a fault; and Confucius, who dreaded his impetuosity, foretold that he would come to a violent

end. Yet the Master frankly declared that had he to sail forth on a raft over the ocean, Tzū Lu would be the man he would choose to have with him *sub isdem trabibus*. He was posthumously ennobled as Duke, and his tablet was placed in the Confucian Temple.

Ch'ung Erh 重耳. B.C. 696—628. Personal name of the son 523 of Duke Hsien of the Chin State. In 654 his father, at the instigation of his favourite concubine Li Chi, who wished to clear the way for her own son Hsi Ch'i, sent a eunuch to kill him; but he escaped with a few followers (see *Chao Ts'ui*) and took refuge among the wild tribes of the north. He remained there nineteen years, and married the daughter of one of the chiefs. In 634 he returned to his country and assumed the reins of government as Duke 文 Wên, succeeding also to leadership in the confederacy of Princes, known as the 五霸, by which the empire was swayed from B.C. 685 to B.C. 591.

Ch'ung-hou 崇厚 or **崇顏宰厚** (T. 地山). A.D. 1824— 524 1893. A Manchu official, said to have been a lineal descendant of the Imperial House of the Chin^a Tartars. Graduating as *chū jen*, he became a Taot'ai in Chihli in 1858, and in 1861 Superintendent of Trade for the three northern ports, to reside at Tientsin. He was occupying this post when the Tientsin Massacre occurred on the 21st June, 1870. Of all actual connivance at or participation in this tragedy he was doubtless innocent, though with a stronger man in power it would most likely not have taken place. He was sent to France with a letter of apology, which he handed to M. Thiers, being undoubtedly the first Chinese official of any rank who had ever visited the west. On his return in 1872 he was appointed Vice President of the Board of War and a member of the Tsung-li Yamên. In 1874 he was Vice President of the Board of Revenue, and in 1876 he was

sent as acting Military Governor to Shingking, replacing his brother who had died that year. In 1878 he proceeded as Ambassador to St. Petersburg, and negotiated the Treaty of Livadia, by which a large portion of Ili was ceded to Russia. In 1880 he was denounced by Li Hung-chang and Tso Tsung-t'ang, nominally for returning without leave; and also by the then Censor Chang Chih-tung for having exceeded his powers. He was cashiered and arrested, and finally sentenced to death. For some time it was feared that he would lose his head. The foreign Ministers did all in their power to effect his release, but in vain. At length Queen Victoria interposed on his behalf; and in response to her letter he was pardoned, upon which he retired into private life. He died in 1893, of creeping paralysis; and in 1894 his rank was restored, less two grades. He was extremely courteous to foreigners, and was much liked by all foreign officials with whom he was thrown into contact.

525 Ch'ung Li 重黎. The God of Fire (see *Chu Jung*). Also explained as two separate personages, ruling over the elements wood and fire, and entrusted with the administration of heaven and earth, respectively.

Ch'ung Ti. See **Liu Ping.**

Confucius. See **K'ung Ch'iu.**

F.

526 Fa Hsien 法顯. 4th and 5th cent. A.D. A native of Wu-yang in Shansi, who became a novice in the Buddhist priesthood at the age of three, exchanging his family name of 龔 Kung for the religious designation above. On reaching manhood he was ordained, and proceeded to Ch'ang-an to make a thorough study of the Buddhist religion. Finding that there was a lack of material for this purpose, and full of zeal and faith, he set out

in A.D. 399 in company with several others on an overland pilgrimage to India, his object being to obtain a complete set of the Buddhist Canon in the original tongue. Alone of the party he reached the goal, and spent some time in India, travelling about to various important Buddhist centres and generally fulfilling the purposes of his mission. In A.D. 414 he was back in China, having returned by sea, via Ceylon and the Straits of Malacca; and then he spent several years at Nanking, being prevented by the disturbed state of the empire from carrying his books and sacred relics on to Ch'ang-an. He occupied the time in translating the 僧祇律, a work on monastic discipline. He also related to his friend and fellow-labourer, Buddha Bhadra, a great Indian Buddhist, then in China, the incidents of his long journey. These Buddha Bhadra committed to writing, thus forming the work now known as the 佛國記 *Record of the Buddhistic Kingdoms*. The original title is uncertain, as also the date of publication; but the latter was certainly not later than A.D. 420.

Fa Shun 法順. Died A.D. 640. A Buddhist priest, surnamed 527 杜, a native of Wan-nien in Kiangsi, who founded at 慶 Ch'ing-chou the exoteric school usually known as the 法性宗 "School of the True Nature" of the written doctrine. He devoted his attention chiefly to the 華嚴 *Hua-yen sūtra*. He is said to have possessed marvellous healing powers, and is popularly supposed to have been a re-incarnation of 文殊 Manjusri.

Fan Ch'êng-hsün 范承勳. Died A.D. 1714. Third son of 528 Fan Wên-ch'êng, and distinguished as a provincial administrator, especially in subjugating the aborigines of Yünnan.

Fan Ch'êng-mo 范承謨 (T 觀公). Died A.D. 1676. 529 Graduating in 1652, by 1668 he had risen to be Governor of Chehkiang, where he earned a name for sympathy with the people. Promoted to be Viceroy of Fuhkien, he was seized by Kêng

Ching-chung on the outbreak of his rebellion in 1674; and after an attempt to starve him into complicity had failed, he was kept in close confinement. He employed his leisure in composing verses and essays, which he scrawled with a bit of charcoal on the white-washed walls of his cell. In 1676 Kêng Ching-chung himself was forced to submit. He first compelled Fan to hang himself, after which he burnt Fan's corpse and dispersed the ashes, in the hope of destroying all traces of his crime. Fan's constancy however was reported to the Emperor K'ang Hsi, who caused his ashes to be collected and interred with high honours. A collection of his works, composed in prison, was published with a preface by the Emperor. Canonised as 忠貞.

- 530 **Fan Ch'êng-ta** 范成大 (T. 致能. H. 石湖). A.D. 1126—1193. A poet and official of the Sung dynasty. The first Emperor of the Southern Sung dynasty made him a secretary in the Board of Civil Office; but the Censors objecting to such rapid promotion, he was forced to become magistrate at 處 Ch'u-chou in Chehkiang, where he improved the system of public labour and restored the old irrigation works. In 1170 he was sent as envoy to the China^a Tartars, and later on to Ssüch'uan, where he put the frontier defences in order. In 1179 he was a Minister of State. Besides a collection of poems, entitled 石湖詞, he wrote the 范村菊譜, a work on 35 varieties of chrysanthemum cultivated in his own gardens. He also published various records of his long journeys, especially that from Ssüch'uan to Hangchow in 1177, entitled 吳船錄. This last work contains notes of a mission of 300 priests to India in search of Buddhist relics. Canonised as 文穆.

- 531 **Fan Chi** 樊姬. The consort of Prince 莊 Chuang of the Ch'u State. Because her lord was too much devoted to the chase she abstained for two years from animal food; until

at length, touched by her determination, he gave up hunting altogether.

Fan Chih 范質 (T. 文素). Died A.D. 954. A native of 532

宗城 Tsung-ch'êng in Chihli, who graduated as *chin shih* in

933. At his final examination he was placed thirteenth on the

list, "in order," as **和凝** Ho Ning the Grand Examiner told

him, "that you may hand down my robe and bowl (*q. d.* follow in my footsteps), though you really ought to have been higher."

Ho Ning himself had been thirteenth, and rose to be a Minister

of State, a dignity which was subsequently attained by Fan Chih.

Fan Chü 范雎 (T. 叔). 3rd cent. B.C. A native of the 533

Wei State, who began life in a subordinate capacity to an official

named **須賈** Hsü Ku. He accompanied his master on a mission

to the Ch'i State, and fell under suspicion of receiving bribes to

divulge State secrets. Hsü Ku reported this to the Minister, **魏**

齊 Wei Ch'i, with the result that Fan Chü was severely beaten.

He pretended to be dead, and his body was cast into a privy;

but he was rescued by a night-watchman, and lived for some time

in concealment under the assumed name of **張祿** Chang Lu.

Attracting the attention of **王稽** Wang Chi, who had come on

a mission to the Wei State, he was taken by the latter to the

Ch'in State. As they neared the frontier, they met the great Wei

Jan coming out; whereupon Fan Chü hid himself in the carriage,

for itinerant politicians were not admitted within the State. "Ah!"

cried Fan, when the Minister's cortège had passed, "Wei Jan is

a clever man, but he will regret not having examined this

carriage more carefully." On arriving at Ch'in, he received no

employment for some time; but at length he managed to obtain

an interview with King Chao Hsiang and was appointed Foreign

Minister. Then he set to work to undermine Wei Jan, urging

that no one ever heard of the King of Ch'in, but only of the

Marquis of Jang (Wei Jan) and of the queen-dowager. In B.C. 266 Wei Jan fell, and Fan Chū took his place, being ennobled at the same time as Marquis. Shortly afterwards, Hsü Ku was sent on a mission to Ch'in, having no idea that the powerful Minister known as Chang Lu was none other than his old victim. Before receiving him, Fan Chū, dressed in rags, paid him a private visit. "What!" cried Hsü Ku, "Is Fan Chū reduced to this?" Thereupon, in pity, the former took off his own robe and placed it on Fan Chū's shivering body, and otherwise showed him kindness. This saved his life; but Wei Ch'i did not escape so easily. Fan Chū pursued him with such relentless vigour that he was at last driven to cut his own throat. From this time the aggressive policy of the Ch'in State was steadily pursued, and by B.C. 259 all Shansi was annexed. In the same year Fan Chū was beguiled by the King of Chao into making peace, though the Chao State was in extremities, on the ground that Po Ch'i would probably take all power out of his hands. This led to a breach between Po Ch'i and Fan Chū; and in the following year, when another campaign was organised against Chao, the former refused to conduct it, alleging ill-health as his excuse. Serious defeats ensued; a check was given to the designs of Ch'in; and from that time the influence of Fan Chū began to wane. Upon the advice of 蔡澤 Ts'ai Tsê, who succeeded him, he retired into private life, B.C. 255.

- 534 **Fan Ch'un-jen** 范純仁 (T. 堯夫). Son of Fan Chung-yen. On one occasion, when returning home with a boatload of grain, he fell in with a friend, named Shih Yen-nien; and learning that the latter was in difficulty about the burial of three relatives he at once presented him with all the grain, to help defray expenses. Further, when he heard that two of Shih's daughters were still unmarried he handed over the boat too as a

contribution to their dowry. Arriving at his home, he reported all this to his father who at once approved of what he had done.

Fan Chung-yen 范仲淹 (T. 希文). A.D. 989—1052. A 535

native of the Wu District in Kiangsu. When three years of age, his father died and his mother married a man named 朱 Chu, under which name he grew up to manhood. About 1012 he graduated as *chin shih*, and entering upon an official career reverted to his own family name. He became Governor of Yen-an in Shensi, and proved a most successful administrator. He was popularly known as 小范老子 to distinguish him from 大范老子, or 范雍 Fau Yung, who had also been Governor of Yen-an. Under the Emperor Jen Tsung he was advanced to high office; but at length he fell a victim to slander, and was banished to Jao-chou in Kiangsi. When the Tartars invaded the eastern portion of the empire, he was once more summoned to play a leading part, and operated against them with such skill and success that peace and order were restored. His name was coupled with that of Han Ch'i, as striking terror into the hearts of the western rebels. He was noted for his filial piety; and when his mother's second husband died, he received her into his home and tended her until death. He was an opponent of Buddhism and the supernatural in general, declaring that he could not believe in anything he could not see. "Nevertheless," cried an adversary, "you believe in what your pulse tells you as to the state of your bodily health, although you cannot see the conditions thus indicated!" He was canonised as 文正, and the Emperor wrote his epitaph; and in 1715 his tablet was placed in the Confucian Temple.

Fan Ch'ung 樊崇. A brigand chief, who ravaged north-western 536

China about A.D. 30. He and his soldiers all dyed their eyebrows red, in order to inspire terror, and he himself adopted the name

赤眉 Red Eyebrows. After setting up a temporary claim to the sovereignty, he submitted to the Emperor Kuang Wu Ti.

537 **Fan Hsüan** 范宣 (T. 宣子). 4th cent. A.D. A clever youth, fond of solitude and of studying the *Book of Rites*. Extremely poor, he supported himself by farming, and proudly declined aid from an admirer, the Prefect of Yü-chang in Kiangsi. His fame attracted Tai K'uei and others from great distances, and to him and to Fan Ning is attributed the taste for classical studies which developed in Kiangnan and Chehkiang. Author of a work on the *Rites and Canon of Changes*, entitled 禮易論難.

538 **Fan Jan** 范冉 or 范丹 **Fan Tan** (T. 史雲). Died A.D. 185. A native of 外黃 Wai-huang in Honan. When young, he and a friend had only a single coat between them; and in this they used to visit their friends, one waiting outside the door until the other came out. Upon receiving an official appointment he ran away and supported himself for some time by telling fortunes. Ultimately however he rose to be a Minister of State, and was canonised as 貞節先生.

539 **Fan K'uai** 樊噲. Died B.C. 189. A dog-butcher of P'ei in modern Kiangsu, who attached himself early to the fortunes of Liu Pang; and who, when the latter became Emperor, was raised to the highest honours and ennobled as Marquis. It was he who had prevented the attempt on Liu Pang's life, as planned by Fan Ts'êng; and as a further reward for his services, he was allowed to marry the daughter of a younger brother of the Empress. When the Emperor was failing, his Majesty shut himself up in his palace and refused admittance to all. But Fan K'uai forced his way in and found his master sleeping, pillowed upon a eunuch. He burst into tears and cried, "Sire, think of Chao Kao!" The Emperor smiled and rose up, and soon after appointed Fan K'uai to put down a rising in the Principality of Yen. Fan

K'uai's severity in this case was so extreme that he incurred much odium, and the Emperor ordered Ch'ên P'ing to have him beheaded. The latter however prudently disobeyed this order; and when shortly afterwards his Majesty died, the Empress Lü Hou restored her niece's husband to all his honours.

Fan Li 范蠡. 5th cent. B.C. A native of the Yüeh State, 540 who became Minister under Kou Chien and planned the scheme (see *Hsi Shih*) by which his master was enabled to reduce the rival State of Wu. After this success he withdrew from official life, declaring that Kou Chien was one with whom adversity but not prosperity might be shared; and that having spent the best part of his life in the public service, he wished to devote his remaining energies to private enjoyment. He repaired first of all to the Ch'i State, where he adopted the sobriquet of 鴟夷子皮, and afterwards to 陶 T'ao, where he took the name of 朱公. Here he seems to have amassed a large fortune; and the name 陶朱公, by which he is sometimes known, is now often used in the sense of "millionaire."

Fan Ning 范寧 (T. 武子). A.D. 339-441. A native of 541 順陽 Shun-yang in Honan. In youth a diligent student, he did not take office until over thirty years of age, when he became a Magistrate in Chehkiang. Six years later he held high office at the capital: but he attacked the powerful Minister 司馬溫 Ssü-ma Wên. and was sent away to be Governor of Yü-chang in Kiangsi, shortly after which he retired into private life. As an author he is chiefly known by his 春秋穀梁傳集解, a work on Ku Liang's commentary to the *Spring and Autumn Annals*. In 647 his tablet was placed in the Confucian Temple; in 1530 it was removed; and in 1724 replaced.

Fan Shih-ch'ung 范時崇. Died A.D. 1720. Son of Fan 542 Ch'êng-mo. On the execution of Kêng Ching-chung, he tore

away a piece of the dead man's flesh to place on his murdered father's grave. Rose to be Viceroy of Fuhkien and Chehkiang, and died President of the Board of War.

543 **Fan Su 樊素**. A concubine of the poet Po Chü-i, famous for her cherry lips. See *Hsiao Man*.

544 **Fan Ts'êng 范增** B.C. 278--204. The famous counsellor, first of Hsiang Liang, and afterwards of Hsiang Chi, who is said to have advised the assassination of Liu Pang, and who smashed to atoms with his sword the jade vessels sent to him as a present by that potentate. The title 亞夫 *Ya⁴ Fu³* was granted to him by Hsiang Chi; but falling under suspicion of treacherous dealings with Liu Pang, his power was curtailed; whereupon he retired in disgust; and soon afterwards died.

545 **Fan Tsu-yü 范祖禹** (T. 淳甫 and 夢得. H. 華陽). A.D. 1041--1098. Graduating as *chin shih*, he assisted Ssü-ma Kuang in the compilation of his history; and when this was finished he received an appointment in the Imperial Library, and ultimately rose to be a Supervising Censor. He firmly opposed the employment of such a man as Chang Tun; and when his counsels were unheeded, he applied for a provincial post and died in exile.

546 **Fan Wên-ch'êng 范文程** (T. 憲斗). Died A.D. 1665. A descendant of Fan Chung-yen, who joined the Emperor T'ai Tsu of the present dynasty in 1618, and became his secretary and confidential adviser. In 1632 he urged the invasion of China, and in 1637 he accompanied the army of invasion. On the capture of Peking he induced the Regent to attend before anything else to the proper burial of the last Ming Emperor and his consort. He successfully advocated reforms of government and the speedy restoration of the examination system, measures which won great popularity for the new dynasty. Trusted and consulted

by four Emperors, he died loaded with honours. Canonised as 文肅.

Fan Yeh 范曄 (T. 蔚宗). Died A.D. 445. Distinguished 547 from his youth for learning and literary ability, he compiled the *History of the Eastern Han Dynasty* while Governor of 宣城 Hsüan-ch'êng in Anhui. He afterwards rose to be Supervisor of Instruction to the Heir Apparent under the Emperor Wên Ti of the Sung dynasty, but was executed for his share in the treasonable designs of 孔熙先 K'ung Hsi-hsien (see T'an-ch'ien).

Fan Yün 范雲 (T. 彥龍). A.D. 451—503. A distinguished 548 official of the Southern Ch'i and Liang dynasties, who was ennobled by the founder of the latter and canonised as 文 or 宣. A great student of ancient inscriptions, he left only a few essays.

Fang Chung-t'ung 方中通 (T. 位伯). A famous 549 mathematician, who flourished at the end of the 17th cent. A.D. His chief work was the 數度衍, a mathematical summary, including geometry, calculation by abacus, written arithmetic, and the ancient 九章. It was published about 1721.

Fang Fêng-shih 方逢時 (T. 行之). Died A.D. 1596. A 550 distinguished frontier official, who graduated as *chin shih* in 1541. He helped to quell an insurrection in Kuangtung and Kuangsi, and in 1570 was placed in command at Ta-t'ung in Shansi, where he induced Anda and his allies to enter into friendly relations. His policy of subsidies and trade was supported by Kao Kung, and proved a success. He succeeded 王崇古 Wang Ch'ung-ku as Military Superintendent of the north-west, and carried out his policy of strengthening the strategic frontier. His ability as a general and an administrator gained him great fame.

Fang Hsiao-ju 方孝孺 (T. 希直 and 希古. H. 正學 551 and 遜志). A.D. 1357—1402. A native of 緱城 Hou-ch'êng

in Chehkiang, near the T'ien-t'ai mountains, whence he is sometimes spoken of as **天台先生**. As a child he was precocious and clever, and by his skill in composition earned for himself the nickname of **小韓子** the little Han Yü. In 1373 he accompanied his father to the official post of the latter in Shantung, and remained there until his father's execution. After conveying the body home, he set to work to study under Sung Lien. About 1390 he became tutor to one of the sons of the Emperor, and followed him to his Principality in Ssüch'uan. The Emperor Hui Ti loaded him with honours and made him a Minister of State. And when that monarch vanished so mysteriously from the scene, Fang Hsiao-ju absolutely refused to place his services at the disposal of the new Emperor who ruled under the year-title of Yung Lo. For this refusal he was cut to pieces in the market-place, his family being as far as possible exterminated, and his philosophical writings burned. A small collection of his miscellanies, known as **方正學集**, was preserved by a faithful disciple and afterwards republished. Himself a poet, he edited in conjunction with Sung Lien the poems of Chang K'o-chiu of the Yüan dynasty. He was canonised as **文正**, and in 1863 his tablet was placed in the Confucian Temple.

- 552 **Fang Hsien 方顯** (T. 周謨. H. 敬齋). A.D. 1676—1741. Noted for having first brought under regular civil government the aboriginal tribes occupying territory in southern Kueichou. In 1731 he was promoted to be Judge, and in 1732 he built the city of **台拱** T'ai-kung, which he held during a local rebellion for sixty-nine days against overwhelming odds. He subsequently became Governor of Ssüch'uan and Kuangsi, but was forced by failing sight to retire into private life. He wrote an account of his operations against the Miao-tzü.

Fang Hsüan-ling 房玄齡 (T. 喬). A.D. 578—648. A 553.
 native of 臨淄 Lin-tzū in Shantung, who exhibited great
 precocity of intellect and was called 國器, *i. e.* something that
 would be of service to the State. He joined the Emperor T'ai
 Tsung while the latter was still Prince of Ch'in, and was at once
 received into favour. In 628 he became Lord High Chamberlain,
 and in 630 he was appointed to supervise the compilation of the
History of the Chin Dynasty. Five years later, on his retiring
 from Court in consequence of some slight rebuke, the Emperor
 went in person to fetch him back; in such high estimation was
 he held as a loyal and able adviser. During his last illness he
 was attended to in the palace, and his dying request was that
 the disastrous war with Korea might be abandoned. He was
 ennobled as Duke, and canonised as 文昭. See *Tu Ju-hui*.

Fang Kuan-ch'êng 方觀承 (T. 宜田. H. 間亭). A.D. 554
 1698—1768. His father being banished to the Amoor, Fang was
 brought up in a temple. In 1733 he served in a campaign
 against the Sungans and rose by 1749 to be Viceroy of Chihli,
 which post he held until his death. He devoted himself to
 improving the condition of the people by establishing granaries,
 conserving waterways, and reforming the grain-transport. In spite
 of Imperial progresses, and of troops for Burmah and the west
 passing through his province, the people were never oppressed.
 Many famous men of the day owed their promotion to his keen
 insight. And his early travels having given him a wide knowledge
 of the wants of the empire, he was always loth to yield to the
 theoretical views of the Peking Boards. Canonised as 格敏.

Fang Kuo-chên 方國珍. Died A.D. 1374. A farmer of T'ai- 555
 chou in Kiangsu, devoted to athletic exercises. In 1319 he took
 to piracy, on account of a fatal quarrel with his landlord. In 1348
 he submitted and received a post; but he soon returned to piracy,

which he varied with periods of submission until in 1367 he became Governor of Chehkiang and Kiangsu, and was ennobled as Duke. He received a salary, but was not entrusted with any real power. His name was originally 方珍 Fang Chên (T. 國珍). He changed it to 貞 (T. 谷貞) out of respect to Chu Yüan-chang.

- 556 **Fang Pao** 方苞 (T. 靈泉. H. 望溪). A.D. 1678—1749. A native of Kiangnan, who graduated in 1699 as first *chü jen* and as *chin shih* in 1706. He devoted himself to a study of the Classics and of philosophical literature in general; but his name happening to be mentioned in a treasonable work written by a relative, he was arrested in 1711 and cast into prison. There he still managed to continue his work, and in 1713 his real merits were brought to light. He not only received a full pardon, but was at once made tutor to the Imperial princes. In 1735 he was appointed to assist in editing works for the Imperial Library, and his advice was much sought by the Ministers of the day. In 1737 he became Vice President of the Board of Rites, but not agreeing with his colleagues he soon resigned on the plea of ill-health. In 1742 he finally retired from official life and spent his remaining years in study. His collected writings were published under the title of 望溪集, and he himself was popularly known as 方侍郎.

- 557 **Fang Ts'ung-chê** 方從哲 (T. 中涵). Died A.D. 1628. Graduating as *chin shih* in 1583, he soon withdrew from public life. But the fame of his culture reaching the Emperor's ears, he was by private Decree made a Vice President of the Board of Civil Office in spite of his protests; and in 1613 he became a Grand Secretary. He succeeded Yeh Hsiang-kao as Prime Minister; and finding remonstrances useless, he made friends with the eunuchs and allowed the Emperor to neglect his duties. Of the three

factions of Ch'i, Ch'u, and 潛 Chê, which fought for place and so threw the Emperors into the hands of the eunuchs, the first was led by one of his own followers. The capture of Fu-shun by the Manchus in 1618, and a great defeat in 1619, failed to arouse the slothful Emperor who would not part with Fang; however in 1620 his rash recommendation of a sub-Director of the Banqueting Court, as physician to his dying master compelled his retirement. Canonised as 文端. See *Hsiung T'ing-p'i*.

Fang Yao 方耀 (T. 照軒). A.D. 1834—1891. A native of the 558
普甯 P'u-ning District in Kuangtung. Entering the military service in 1851, he rose from the ranks, fighting against the T'ai-p'ing rebels in various provinces, to be Brigade General at Ch'ao-chou Fu, in which capacity he distinguished himself by the rigour, not to say brutality, of his measures for repressing local clan-fights and piracy. For these services he was rewarded with the Yellow Jacket. He established a College at Ch'ao-yang, and repaired the waterways so as to prevent floods. From 1877—79 he was acting Commander-in-chief at Hui-chou; but on the landing of the Japanese in Formosa, he returned to his previous post. In 1883 he was placed by a secret Decree in command of the forts at Bocca Tigris, and in 1885 he was gazetted Admiral. Known to foreigners as "General Fong."

Fei Ch'ang-fang 費長房. A native of Ju-nan in Honan, 559
who lived during the Han dynasty and studied the art of magic under Hu Kung. On taking leave of his master, the latter presented him with a bamboo rod upon which he could traverse immense distances in a few moments; also with a charm, consisting of two lines of verse relating to the magic rod. Fei, who thought that he had been absent from home for a few days only, found that some ten or fifteen years had in reality elapsed since his departure. On laying down his staff, he discovered that

it was a dragon. From this time forward he had control over all the powers of darkness, and in the course of one day he was seen at places many thousands of leagues apart. Having subsequently lost the charm given him by his master, he was attacked and slain by assembled demons.

- 560 Fei Hsin 費信.** Son of an official at 太倉 T'ai-ts'ang in Kiangsu, to whose duties he succeeded. Author of the 星槎勝覽, an account of four voyages made to the Indian Ocean by Imperial envoys during the first quarter of the fifteenth century.
- Fei Ti.** See (Wei) **Ts'ao Fang**; (Wu) **Sun Liang**; (E. Sung) **Liu Yeh**; (N. Ch'i) **Kao Yin**; (L. T'ang) **Li Ts'ung-k'o**.
- 561 Fei-yang-ku 費楊古.** Died A.D. 1701. Distinguished himself in the war of 1674—1679 'in Kiangsi against Wu San-kuei's lieutenants, and was appointed Minister of the Council. In 1690 he accompanied the expedition against Galdan, whom he utterly defeated in 1696 at Chaomoto, to the north of the desert of Gobi, and was left in charge of the Khalka pastures. In 1697 Galdan committed suicide in despair and his followers submitted, all the country to the east of Mount Ortai becoming Chinese territory. Ennobled as Duke, and canonised as 襄壯, in 1732 he was admitted into the Temple of Worthies.
- 562 Fei Yen 飛燕 (= Flying Swallow).** 1st cent. B.C. A beautiful lady of humble extraction, who was taken as concubine by a man of wealth and taught to sing and to dance. She subsequently attracted the attention of the Emperor Ch'eng Ti of the Han dynasty, and was taken to the palace, being finally raised to the rank of Empress.
- 563 Fei-ying-tung 費英東.** A.D. 1564—1620. One of the Five Ministers of the Emperor T'ai 'Tsu (see *Hu-érh-han*), noted for his extraordinary strength and courage. Ennobled as Duke, and canonised as 直義.

Fêng Fu 馮溥 (T. 孔博 and 易齋). A.D., 1608 – 1691. 564

Graduated as *chin shih* in 1646, and soon rose to be Vice President of the Board of Civil Office. In 1667 he established an orphanage at Peking, the pattern for many such institutions throughout China. Transferred to the Censorate, he boldly showed up the misgovernment of the Regent Ao-pai and also various abuses in civil and military and judicial administration. In 1670 he became President of the Board of Punishments, and next year a Grand Secretary. He then occupied himself in choosing at a special examination 50 sound scholars, all of whom proved satisfactory officials. At a banquet in 1682, the Emperor, as a mark of favour, personally handed him a goblet of wine, which made him so drunk that he had to be assisted home. Canonised as 文毅.

Fêng Hou 風后. One of the Six Ministers of the Yellow 565 Emperor, B.C. 2698. His functions appear to have been astronomical and astrological; in addition to which he is said to have assisted in subduing the great rebel Ch'ih Yu.

Fêng Hou 馮后. 1st cent. B.C. A lady in the seraglio of the 566 Emperor Yüan Ti of the Han dynasty. On one occasion, when his Majesty was looking at some wild animals, a bear escaped from its cage. All the other ladies fled, shrieking; but Fêng Hou remained, and boldly faced the bear. "I was afraid," she explained to the Emperor, "lest some harm should come to your Majesty's person."

Fêng I 馮異 (T. 公孫). Died A.D. 34. A native of 父城 567 Fu-ch'êng in Anhui. He was holding that town for Wang Mang when Liu Hsiu passed with his army, and immediately threw open its gates and attached himself finally to the fortunes of the future Emperor. He served his new master with the greatest fidelity, providing him with food when provisions were absolutely

unobtainable, and even gathering fuel for a fire to dry his clothes when drenched after a day's march in the rain. For his services in various campaigns he was loaded with honours; yet such was his modesty that when the other generals were discussing their deeds of arms around the camp fire, he would withdraw to solitude under some tall tree. Hence he gained the sobriquet of the 大樹將君 Big-tree Commander. In A.D. 25 Liu Hsiu mounted the throne as Emperor, and in the following year Fêng I was ennobled as Marquis. He was subsequently employed in various military enterprises. Among other achievements, he succeeded in putting down the rebellion of the Red Eyebrows (see *Fan Ch'ung*). Being summoned to Court, the Emperor introduced him to the other nobles and high officers as "the man who was once my book-keeper and carried firewood on his back for me." He died in camp, and was canonised as 節.

568 Fêng I 馮夷. A son of the mythical Hsien Yüan. After death, he became the 水神 God of Water.

569 Fêng Kuo-hsiang 馮國相. Died A.D. 1718. A Chinese Bannerman, who aided in repressing the rebellion of Wu San-kuei and commanded the artillery in the expedition against Galdan. He was included in the Temple of Worthies, and canonised as 桓僖.

570 Fêng Min-ch'ang 馮敏昌 (T. 魚山). A.D. 1747—1806. A poet and calligraphist.

571 Fêng Pao 馮保. Died A.D. ? 1582. A native of Shên-chou in Chihli, and the eunuch ally of Chang Chü-chêng whom he helped to supplant Kao Kung. On the death of the Emperor Mu Tsung in A.D. 1572, Fêng forged a Decree associating himself with the Regents. He established his power over the Emperor Shên Tsung by reporting his boyish freaks to the stern old Dowager, who never failed to rate her sovereign. By the end of 1580 Fêng had

driven out all his rivals, and ruled the Emperor, who spoke of him as his "colleague," with a rod of iron. He and Chang together defied all attempts to displace them; but the death of the Dowager and of Chang, coupled with the Emperor's growing experience of government, weakened Fêng's position, and in 1582, by the machinations of two rival eunuchs, he was degraded to be Groom of the Imperial Stud at Nanking, where he died.

Fêng Po 風伯 or 風神 or 風師. The God of the Winds, 572 also known as 飛廉 Fei Lien. Said by some to be identical with the constellation 箕 Sagittarius; by others to be a supernatural bird; by others again to have the body of a deer, the head of a bird (with horns), the tail of a serpent, and the spots of a leopard. A statue of this being was cast in bronze by the Emperor Wu Ti of the Han dynasty.

Fêng Tao 馮道 (T. 可道). A.D. 881—954. A native of 瀛 Ying-chou in modern Chihli, who has been credited by some with the invention of block-printing. Entering the service of Liu Shou-kuang and later on of 張承業 Chang Ch'êng-yeh, he was recommended by the latter to the Prince of Chin and received a post in modern Shansi. When the second Prince of Chin mounted the throne as first Emperor of the Later T'ang dynasty, A.D. 923, Fêng Tao was appointed secretary in the Board of Revenue and member of the Han-lin College. The second Emperor, whom he served for ten years, raised him to still higher rank; yet when in the following reign 從珂 Ts'ung K'o rebelled and subsequently entered the capital, Fêng Tao quietly took service under him. And when Shih Ching-t'ang crushed Ts'ung K'o and founded the Later Chin dynasty, Fêng Tao once more entered the service of his old masters. When the Kitans put an end to the Chin dynasty, Fêng Tao presented himself at the Court of Yeh-lü Tê-kuang, second sovereign of the

Liao dynasty, and positively asked for a post. He said he had no home, no army, and very little brains; a statement which appears to have appealed forcibly to the Tartar monarch, who at once appointed him Grand Tutor to the Heir Apparent. This did not prevent him from quitting his new patrons at the earliest opportunity, and entering the service of the successful founder of the Later Han dynasty, A.D. 947. And again when the Hans went down before the Later Chou dynasty, Fêng Tao once more ranged himself on the side of victory and success, receiving a high post as a reward for the transfer of his services. Thus he served first and last under no less than ten sovereigns of four different Houses. He gave to himself the sobriquet of 長樂老, which finds its best equivalent in the "Vicar of Bray." Also known as 馮瀛王.

First Emperor, The. See **Shih Huang Ti.**

- 574 **Fo-t'u-ch'êng** 佛圖澄. Died A.D. 348. A native of India, originally surnamed 帛 Po, skilled in necromancy. In 310 he appeared in Lo-yang, professing to be more than a century old and to exercise power over demons. When Lo-yang was taken, he entered the service of Shih Lo and obtained great favour by his successful prognostications. He is said to have employed a boy to read future events reflected on hemp-oil held in the hollow of his hand. Many marvellous tales are told of him, and Shih Chi-lung for his sake permitted his people to embrace Buddhism, in spite of the remonstrances of his statesmen. Before his death he had fallen into disfavour. He prepared his own tomb, and prophesied the troubles of 348. After his death a disciple reported having seen him travelling westwards. His coffin was thereupon opened, and found to contain only a stone, which Shih Chi-lung rightly interpreted to portend his own end.

Fong, General. See **Fang Yao.**

Fu An 傅安 (T. 志道). Died A.D. 1429. A Supervising 575
 Censor, who was dispatched in 1385 with two other Censors and
 a eunuch named 劉惟 Liu Wei, to open communications with
 the nations of Central Asia. They traversed the desert of Gobi
 and reached Hami; thence on to Karakhodjo and Ilbalik, the
 ancient capital of Kuldja. Their mission was successful as far as
 Samarcand, the various places visited acknowledging the suzerainty
 of China. There however they were imprisoned until 1407. The
 survivors, including only 17 of their original escort of 1500 men,
 were then sent back and were well rewarded on arrival. Fu An
 and his companions went on six missions altogether, chiefly to
 Samarcand, Bishbalik and Herat, until in 1415 Fu An retired to
 wait on his aged mother.

Fu Ch'ai 夫差. Died B.C. 473. Son of Prince Ho Lü of the 576
 Wu State, to the throne of which he succeeded in B.C. 495.
 With Wu Yüan as his Minister he maintained for a long time a
 successful struggle with the rival State of Yüeh, then under the
 rule of Kou Chien, and defeated his enemy's army in the great
 battle of 夫椒 Fu-chiao; but at length he fell a victim to the
 craft of Fan Li, Kou Chien's famous Minister (see *Hsi Shih*). His
 kingdom was overthrown, and he himself was driven to commit suicide.

Fu Chieh-tzü 傅介子. 1st cent. B.C. A famous commander 577
 under the Emperor Chao Ti of the Han dynasty. Although fond
 of study, at fourteen years of age he threw his writing-tablets
 aside, saying with a sigh, "'Tis in foreign lands that a hero
 must seek renown; how can I let my life pass away as an old
 bookworm?" At that time the rulers of the 龜茲 Kuei-tzü and
 樓蘭 Lou-lan countries had killed some Chinese envoys; and
 with a view to punishing them, Fu volunteered to proceed as
 envoy to Ferghana or Khokand. As a result of his mission he
 slew, some say by stratagem, the ruler of Lou-lan; and when he

was asked for some proof of his statements, he produced the murdered monarch's head.

- 578 **Fu Chien 苻健** (T. 建業). A.D. 316—355. Third son of Fu Hung, whom he succeeded in 350. Just before his birth his mother dreamt of a great bear, and as he grew up he showed signs of a warlike temperament and a love for military exercises. On his accession he discarded the title of Prince of Ch'in, and acknowledged the suzerainty of the House of Chin. He drove 杜洪 Tu Hung from Ch'ang-an, and took it for his capital. A year later he assumed the title of Great Khan and King of the Great Ch'in dynasty, and after defeating an Imperialist army, he proclaimed himself Emperor. He did away with the burdensome regulations of Chao and tried to alleviate the sufferings of the people. He encouraged learning and held scholars in high esteem. In 354 Huan Wên defeated his army at Lay-t'ien, to the south-east of Ch'ang-an, and encamped for a while on the 灞 Pa river, but was ultimately compelled to make a disastrous retreat. He died of grief for the loss of his brother 苻雄 Fu Hsiung (T. 元才), who had filled the posts of Chancellor and of General in his army. "If God," he cried, "wished me to tranquillise the empire, why did He carry off Yüan-ts'ai so soon?" He received unauthorised canonisation as 高祖明皇.

- 579 **Fu Chien 苻堅** (T. 永固). A.D. 337—384. Son of Fu Hsiung (see *Fu Chien*), and cousin to the tyrant Fu Shêng whom he assassinated in 357, placing himself upon the throne in his stead. A wise and earnest man, he set himself to purify the administration and consolidate his power, paying special honour to Confucianism and prohibiting Taoism and divination. The death of 慕容恪 Mu-jung K'o enabled his general Wang Meng to annex Yen in 370 (see *Mu-jung Wei*). He transferred 40,000 Turkic families to the neighbourhood of his capital, subdued

several tribes, and conquered parts of Kansuh, Shensi, Ssüch'uan and Yünnan. In 377 he received tribute from northern Korea and from the tribes in the south-west of China. In 378 he attacked the Imperial House and overran southern Honan; but on advancing close to Nanking, he was driven back to the north of the Huai river in 379. In 381 he was converted to Buddhism, and in 382 dispatched Lü Kuang on an expedition into what is now Chinese Turkestan, no less than sixty-two tribes having acknowledged his rule. In 384, contrary to the advice of his general 苻融 Fu Jung, but at the instance of Yao Ch'ang and others, he again led a vast army into the Imperial territory. Fu Jung had pointed out that the Yang-tsze with its swift current would be a serious obstacle, but to this he scornfully replied that his troops would dam it up by merely throwing their whips into the stream. He was however disastrously routed at the 肥 Fei river by the Imperial forces under 謝石 Hsieh Shih and 謝玄 Hsieh Hsüan, and Fu Jung was slain. In the retreat which followed, his beaten soldiery were harassed by perpetual alarms, fancying the whistling of the wind and the screaming of cranes overhead to be the shouts of their victorious pursuers. The State which had been so energetically built up, at once fell to pieces. Yao Ch'ang and other leaders threw off their allegiance, and soon only southern Shansi remained. Besieged in Ch'ang-an by the forces of Western Yen, Fu Chien forced his way out to a stronghold in Fêng-hsiang Fu; and there, after a desperate assault, he was taken prisoner by Yao Ch'ang and strangled. Received the unauthorised canonisation of 世祖宣昭皇帝.

Fu Ch'ien 服虔 (T. 子真). 2nd cent. A.D. A native of 580 滎陽 Jung-yang in Honan, who distinguished himself by his scholarship and wrote a famous commentary on the *Tso Chuan*. He had previously taken service as cook in the house of Ts'ui Lieh

who was then lecturing on the subject, but found that he had nothing to learn. After a while Ts'ui Lieh suspected who he was; and one morning, before Fu Ch'ien was awake, shouted to him by his right name. Fu Ch'ien, taken thus unawares, promptly answered; after which the two became fast friends. In 189 he was Governor of Kiukiang, but lost his post in the political troubles which ensued and died shortly afterwards, leaving behind him a collection of miscellaneous writings.

- 581 **Fu-ch'ing 傅清**. Died A.D. 1750. A Manchu, who began his career in the Imperial Guard, and in A.D. 1744 was sent as Resident to Tibet where he remained until the danger of a Tibetan-Sungar alliance seemed over. The last king of Tibet would not submit to the tutelage of China, and having poisoned his elder brother, proceeded to prepare for revolt. Fu-ch'ing returned with all speed and slew the king in the Chinese Residency, whither he had lured him, the result being a popular rising in which he and his staff perished. The present government system of four Kablon under the Dalai and Panshen Lamas was then established. The Resident's guard was raised to 1500 men, and all intercourse with Tangut and Sungaria was forbidden. The Emperor Ch'ien Lung published a special Decree defending the treachery of Fu-ch'ing, and ennobled his heir as Viscount. Canonised as 襄烈, and included in the Temple of Worthies.
- 582 **Fu Ch'ung 苻崇**. Died A.D. 395. The last of the line of Fu Chien, killed by Ch'i-fu Ch'ien-kuei in A.D. 395 at 湟中 Huang-chung in Kansuh.
- 583 **Fu Fei 苻妃**. A daughter of the legendary Emperor Fu Hsi, who drowned herself in the Lo, and became the patron goddess of streams.
- 584 **Fu-hêng 傅恒 (H. 春和)**. Died A.D. 1770. A Bannerman, who entered the Guards at an early age and was promoted to be

a Grand Secretary in 1748. In that year he was sent to put an end to the campaign against Chin-ch'uan, which had been incompetently conducted. He enticed the chief rebels to his camp and executed them, and by vigorous attacks forced the rest to submit early in the following year. For his services he was ennobled as Duke, and on his return to Peking was received with extraordinary honours. In 1763 the Emperor Ch'ien Lung publicly acknowledged the valuable aid he had given in the prosecution of the Sungar war. Four years later he obtained leave to carry on the Burmese war, hitherto mismanaged; and reaching Moulmein in May 1769, he contrived to build a flotilla, crossed the Lankau river, and after some fighting laid siege to Kauntong, whereupon the Burmese consented to pay tribute. He died on his way to Peking and was buried with princely honours, Ch'ien Lung paying a personal visit of condolence to the family. He is specially mentioned in the poem by Ch'ien Lung entitled 懷舊詩 *A Retrospect*. Canonised as 文忠, and included in the Temple of Worthies.

Fu Hsi 伏羲 B.C. 2953–2838. The first of the Five 585 Emperors of the legendary period, also known as 包羲氏 and 太昊. He is said to have been miraculously conceived by his mother, who after a gestation of twelve years gave birth to him at Ch'êng-chi in Shensi. He taught his people to hunt, to fish, and to keep flocks. He showed them how to split the wood of the 桐 *t'ung* tree, and then how to twist silk threads and stretch them across so as to form rude musical instruments. From the markings on the back of a tortoise he is said to have constructed the Eight Diagrams, or series of lines from which was developed a whole system of philosophy, embodied later on in the mysterious work known as the *Canon of Changes*. He also invented some kind of calendar, placed the marriage contract upon

a proper basis, and is even said to have taught mankind to cook their food.

586 Fu Hsüan 傅玄 (T. 休奕). Died A.D. 278. A scholar and statesman who rose to be Censor and Chamberlain under the Emperor Wu Ti of the Chin dynasty. He was of such an impatient disposition that whenever he had any memorial or impeachment to submit, he would proceed at once to the palace, no matter at what hour of the day or night, and sit there until audience at the following dawn. It was while thus waiting that he caught the chill of which he died. Canonised as 剛.

587 Fu Hung 苻洪 (T. 廣世). A.D. 284—350. A native of Shensi, and father of Fu Chien. He received his name Hung, "Deluge," in consequence of a persistent fall of rain which gave rise to a popular saying: "If the rain does not stop, the Deluge will come," alluding to a great inundation which happened under the reign of the Emperor Yao. In the troublous times of his youth, he spent large sums of money in collecting men and forming a kind of Defence Corps; and when Liu Yao mounted the throne, he at once attached himself to the new monarch. Upon the fall of the latter, he joined Shih Chi-lung; and at his death Fu Hung submitted to the House of Chin. By the Emperor Mu Ti he was appointed generalissimo of the north and Viceroy of modern Chihli. He then changed his surname, which had been 蒲 P'u, and gave himself the titles "Great General, Great Khan, and Prince of the Three Cn'in." He claimed Imperial rank, and received an unauthorised canonisation as 惠武帝.

588 Fu Hung-lieh 傅宏烈 (T. 仲謀. H. 竹君). Died A.D. 1680. A native of Kiangsi, who gave in his allegiance to the Manchus in 1657 and was employed as a Prefect. For reporting the treasonable designs of Wu San-kuei in 1688 he was condemned to death, but the sentence was commuted to

banishment to Kuangsi. Here he was when Wu revolted, and the latter at once sent to seize him. He tried to drown himself, but was rescued and sent to the revolted general of Kuangsi, 孫延齡 Sun Yen-ling, who was however won over by his admonitions, joined with the entreaties of his wife, and sent him to 南甯 Nan-ning in order to get aid from Cochin-China. To save himself from suspicion, Fu accepted a general's commission from the rebels, and at the same time entered into a secret league with Shang Chih-hsin against them. In 1677 he opened communications with the Imperial generals in Hunan and Kuangtung; and having enlisted many of the frontier tribes, fought his way to 韶 Shao-chou and so joined hands with them, to learn that he was appointed Governor of Kuangsi. All his family had been sent as hostages to Wu San-kuei, and were slain on his taking the Imperialist side; and this so enraged him that he laid down his Governorship and devoted himself entirely to the war. His efforts were hampered by Shang K'o hsi, who would not lend a gun nor a horse and would not move a man. Yet he was on the whole successful, even though working with raw levies, and in 1680 had got to the borders of Kueichou. Then the stupidity of a subordinate, who without his knowledge marched a force after him as he went to an interview with an ex-rebel leader, excited the latter's suspicion, and he was seized and sent to Kuei-yang. Here the grandson and successor of Wu San-kuei, 吳世璠 Wu Shih-fan, after vain endeavours to shake his loyalty, caused him to be put to death. His remains, recovered on the recapture of Kuei-yang at the end of 1680, received a public funeral; and the Emperor published his secret memorials revealing the treasonable designs of Shang Chih-hsin, memorials which this time were acted upon without undue delay. Canonised as 忠毅, and included in the Temple of Patriots.

589 **Fu I 傅奕**. A.D. 554—639. An official of the Sui dynasty, who became Historiographer under the first Emperor of the T'ang dynasty. He presented a memorial asking that the Buddhist religion might be abolished; and when Hsiao Yü questioned him on the subject, he said, "You were not born in a hollow mulberry-tree; yet you respect a religion which does not recognise the tie between father and son!" He urged that at any rate priests and nuns should be compelled to marry and bring up families, and not escape from contributing their share to the revenue, adding that Hsiao Yü by defending their doctrines showed himself no better than they were. At this Hsiao Yü held up his hands, and declared that hell was made for such men as Fu I. The result was that severe restrictions were placed for a short time upon the teachers of Buddhism. The Emperor T'ai Tsung once got hold of a Tartar priest who could "charm people into unconsciousness, and then charm them back to life again," and spoke of his powers to Fu I. The latter said confidently, "He will not be able to charm me;" and when put to the test, the priest completely failed. He was the originator of epitaphs, and wrote his own, as follows: —

Fu I loved the green hills and the white clouds.

Alas! he died of drink.

590 **Fu-k'ang-an 福康安** (T. 瑤林). Died A.D. 1796. A Manchu, who distinguished himself in the second Chin-ch'uan war of 1771—76, in the Nepaulese war of 1791—92, and in the war of 1794—96 against the Kueichou aborigines, besides putting down rebellions in Kansuh and Formosa. He was never defeated, and won his soldiers' hearts by large gifts from his immense private fortune, a lavishness of which the Emperor strongly disapproved. Ennobled as Prince and canonised as 文襄, and included in both the Temple of Worthies and the Temple of Patriots.

Fu-la-t'a 傅臘塔. Died A.D. 1694. An Imperial clansman, 591 who rose rapidly by service in Peking and the provinces to be Viceroy of the Two Kiang in 1688, a post he worthily filled until his death. The Emperor K'ang Hsi described him as the only fit successor to Yü Ch'êng-lung, "a man of peace without weakness, not afraid of responsibility, and devoted to the people." Canonised as 清端, and included in the Temple of Worthies.

Fu Ling 弗陵. Son of the Emperor Wu Ti of the Han 592 dynasty, by his concubine the Lady Kou I. At his father's death in B.C. 86, he came to the throne as the Emperor Chao Ti and reigned until B.C. 73. The period of gestation passed by his mother previous to his birth is said to have been fourteen months.

Fu-min 福敏 (T. 龍卓. H. 湘鄰). A.D. 1673—1756. 593 One of the tutors of the Emperor Ch'ien Lung, and a Grand Secretary from 1738 to 1745. Canonised as 文端, and included in the Temple of Worthies.

Fu Nai 傅鼐 (T. 重庵). A.D. 1758—1811. A statesman 594 who made himself famous by his skilful treatment of the aborigines of Hunan. He first conquered and disarmed them, and then set to work to teach them to cultivate the arts of peace. He was particularly successful as a military leader, though himself actually a civilian. In 1809 he rose to be Judge in Hunan, and was ordered, by special request of the aborigines, to visit their territory once a year.

Fu-ning-an 富寧安. Died A.D. 1729. Son of O-lan-t'ai. As 595 President of the Censorate and of various Boards he had already earned a great name when in 1715 Ts'ê-wang Arabtan invaded Hami. In 1717 he was appointed Commander-in-chief and sent to Barkul, whence he attacked the Sungar borders and presently advanced to Urumtsi. In 1721 he was himself attacked at Turfan, but inflicted several defeats on the enemy, who "fled far away."

In 1723 he became a Grand Secretary, but did not return to Peking till 1726. He received many marks of honour, and was ennobled as Marquis, a title he lost in 1729 for remissness. Canonised as 文恭, and included in the Temple of Worthies.

- 596 **Fu P'ei** 苻丕 (T. 永叔). Died A.D. 386. Eldest son by a concubine of Fu Chien (2), who finding him well-read in history and fond of military studies, caused him to be instructed in the art of war. On Fu Chien's death, he assumed the royal title at 晉陽 Chin-yang in Shansi; and in 385 he claimed the throne of China, only to be defeated in the following year and slain by one of the generals of the rival pretender, Mu-jung Ch'ui.
- 597 **Fu Pi** 富弼 (T. 彥國). Died A.D. 1085. A native of Honan, who distinguished himself by his scholarship and was appointed in 1402 to a post in connection with criminal administration at the capital. As this was displeasing to Lü I-chien, when it became necessary to send an envoy to the Kitan Tartars, he at once suggested Fu Pi. The latter was completely successful in his mission, persuading the Tartars to give up their claim to any further territory on condition of receiving an increased subsidy. Returning home, he was rewarded by various important appointments; but he was unable to reconcile himself to the innovations of Wang An-shih, and in 1068 he retired on the plea of old age. He was ennobled as Duke, and canonised as 文忠.
- 598 **Fu Pu-ch'i** 宓不齊 (T. 子賤). Born B.C. 513. One of the disciples of Confucius. He was Governor of 單父 Shan-fu in Lu, but left the administration in the hands of five of the inhabitants more virtuous than himself, while he sat in the judgment-hall playing on his lute; the result being that the district was a model of good government. He was succeeded by one 巫馬期 Wu-ma Ch'i, who by dint of great personal

energy also obtained the best results. "Ah," said Fu to Wu-ma, who spoke to him on the subject, "I place my trust in men; you place your trust in energy. Mine is the better method."

Fu Shêng 伏勝 or 伏生 (T. 子賤). 2nd and 3rd cent. 599

B.C. A native of Chi-nan in Shantung, who at the time of the "Burning of the Books" (see *Li Ssü*) concealed a copy of the *Canon of History* in the wall of his house. Driven from his home during the troublous times which ensued, upon his return under the Han dynasty he found only 29 sections of the work remaining, and these he at once set to work to teach. Later on, when the Emperor Wên Ti wished to reproduce the above Canon, he sent for Fu Shêng. But the old man was then over 90 years of age, and could not obey the summons. He handed over to Ch'ao Ts'o, the Imperial Commissioner, the work such as it remained to him. Another less trustworthy account says that he had preserved more than 20 sections of the Canon in his memory, and repeated them verbatim to an officer who took down the words from his dictation. In A.D. 647 his tablet was placed in the Confucian Temple. A descendant of his, named Fu 湛 Chan, popularly known as 伏不闕, was a virtuous official under the last Emperors of the Han dynasty, and was put to death by Ts'ao Ts'ao.

Fu Shêng 苻生 (T. 長生). A.D. 334—357. Son and 600 successor of Fu Chien (1). He instituted a reign of terror, destroying or driving away all his father's old Ministers. Was assassinated by his cousin Fu Chien (2). Received the unauthorised canonisation of 厲王.

Fu Su 扶蘇. Died B.C. 210. Eldest son of the First Emperor. 601 For remonstrating with his father on the persecution of the literati who refused to burn their books (see *Li Ssü*), he was banished to the north, where he served in the army operating

against the Hsiung-nu and aided in building the Great Wall. He was there murdered by command of Li Ssü, in order that his younger brother, Hu Hai, might succeed to the throne.

602 Fu Têng 苻登 (T. 文高). A.D. 344—395. Fifth sovereign of the rebel dynasty known as the Earlier Ch'in, founded by Fu Chien (1) in A.D. 351. A descendant of Fu Chien (2) in the second generation, he was for a time Governor of Ch'ang-an in Shensi, but was ultimately banished to the frontier. When the government of the Chin dynasty fell into confusion, he joined 毛興 Mao Hsing who appointed him his Minister of War and his successor. On the death of Fu P'ei in 386, he assumed the Imperial title. Nine years later he was defeated and slain by Yao Hsing. Canonised by his son Fu Ch'ung as 高皇帝.

603 Fu Yao-yü 傅堯俞 (T. 欽之). A.D. 1024—1091. An upright official of the Sung dynasty, and a vigorous opponent of the reforms of Wang An-shih, for which opposition he was banished to act as a superintendent of pastures. At his death, the Empress said, "Truly he was a perfect man, as it were of gold or jade!"

604 Fu Yüeh 傅說. A famous Minister under the Emperor Wu Ting of the Yin dynasty, who reigned B.C. 1324—1265. He was originally a poor man, and being unable to subscribe towards the repair of certain roads, worked upon them himself. Just then the Emperor dreamt that God sent him an able Minister; and on seeking for the man according to the features seen in the dream, Fu Yüeh was discovered in a workshed and forthwith received the appointment. At his death he became the constellation known as the 箕 Sieve, which forms a part of Sagittarius.

G.

Gayuk. See **Kuyak.**

605 Genghis Khan 成吉思. A.D. 1162—1227. The famous ruler

of the Mongols. Born on the banks of the Onon, his father 也速該 Yesukai, a Mongol chieftain, named him 鐵木真 Temuchin, after a Tartar rival whom he had recently vanquished. Yesukai died when he was only thirteen years old; whereupon various tribes threw off their allegiance. But Temuchin and his mother took the field against their enemies, and soon asserted their ascendancy. After offering his services to the Chins^a, who then ruled over the north of China, he conducted a series of successful campaigns against various Tartar tribes; and at length in 1206 he felt himself powerful enough to assume an Imperial title. On the spot where he was born, he took the title of Genghis (*or* Jenghiz, *or* Chingiz) Khan, and forthwith began to make arrangements for a projected invasion of northern China. In 1209 he captured a pass of the Great Wall and gained possession of 寧夏 Ning-hsia in Kansuh. By 1214 he was able to say that he was master of all the enemy's territory north of the Yellow River, except Peking; and at this juncture he made peace with the Chin^a Emperor, retiring once more beyond the Great Wall. The latter immediately transferred his capital to Pien-liang in Honan, which created such suspicion in the mind of Genghis that hostilities were renewed. After several successful campaigns, including the submission of Korea, he turned his attention to Central Asia, where by 1221 he was master of Tashkend, Bokhara, Samarcand, and other cities. From this time forwards, until his death at the age of sixty-six, his career was one of slaughter and conquest. He died of sickness on the banks of the river Sale in Kansuh, and was canonised as 武皇帝, with the temple name of 太祖.

Great Yü, The. See Ta Yü.

H.

606 **Ha-li-ma** or **Ka-li-ma** 哈立麻. 14th and 15th cent. A.D. A Tibetan priest, whose fame as a magician and soothsayer so powerfully impressed the Emperor Yung Lo that in 1403 he dispatched one of his eunuchs, named 侯顯 Hou Hsien, to proceed at the head of an embassy and bring the holy man to his Court. In 1408 Hou Hsien returned, accompanied by Ha-li-ma who was thereupon ordered to institute masses on behalf of the Emperor's parents. It was soon reported to his Majesty that supernatural manifestations had followed upon these masses, consisting in the appearance of auspicious clouds, the falling of heavenly dew, apparitions of azure-winged birds, white elephants etc. In consequence of this, Ha-li-ma was invested with the title of 大寶法王 Prince of the Great Precious Law, together with a number of other high-sounding epithets; and he was likewise proclaimed as the head of the Buddhist faith throughout the empire. His three attendant disciples were invested with the titles of 灌頂大國師 Grand State Preceptors of the Order of Baptism.

Hai Hsi Kung. See **Ssü-ma I.**

607 **Hai Jui** 海瑞 (T. 汝賢 and 國開. H. 剛峯). A.D. 1513—1587. A native of Hainan distinguished as a wise and fearless statesman. The freedom of his remonstrances, especially in regard to superstitious practices, led to his disgrace in 1566. He was thrown into prison, where he remained under sentence of death until the accession of the Emperor Mu Tsung, when he was released and re-instated in office. In 1569 he became Governor of Nanking and ten other Prefectures, but went to extremes in supporting the poor against the rich, and was compelled to resign.

When already seventy-one years of age he was appointed Vice President of the Board of Civil Office at Nanking, and afterwards Vice President of the Censorate. He died in great poverty, his friends defraying the cost of his burial. Canonised as 忠介.

Hai-lin Wang. See **Hsiao Chao-wên.**

Hai-ling Wang. See **Wan-yen Liang.**

Han An-kuo 韓安國 (T. 長孺). 2nd cent. B.C. An 608 official who served with distinction under Prince 孝 Hsiao of the Liang Principality, and on the latter's death entered the service of the Emperor Wu. Ti of the Han dynasty, and rose to be a Censor. When the Hsiung-nu proposed a matrimonial alliance, he was in favour of it, and opposed the recourse to arms suggested by 王恢 Wang Hui. The Emperor however was in favour of the latter; the result being that there was a fiasco, and Wang Hui was driven to commit suicide. Soon afterwards Han became a Minister of State, but fell out of his carriage and for a time was obliged to go into retirement. Appointed to command the northern army, he suffered so many reverses that at length he burst a blood-vessel from mortification and died.

Han Ch'ao-tsung 韓朝宗. 8th cent. A.D. Son of a 609 distinguished official named Han 思復 Ssü-fu. In 734 he became Governor of Ching-chou in Hupeh, and his administration was such as to call forth from the poet Li Po the following famous lines: —

Oh do not say that I may rule some vast and wealthy fief,
But grant me once to see the face of Ching-chou's honoured chief!

Transferred to Hsiang-chou, he made himself very popular by removing from an old well a notice saying, "Those who drink here will die," his intercession with the spirits having caused the water to regain its original purity. Later on he got into trouble; and in 742, when false reports were spread about rebels coming,

he took refuge on the 終南 Chung-nan mountain. The infuriated Emperor at once sent him into banishment in Shensi, where he died.

- 610 Han Ch'i 韓琦 (T. 稚圭). A.D. 1008—1075. A native of An-yang in Honan. In 1028 he graduated first on the list of *chin shih*; and when his name was called out, a variegated cloud appeared beneath the sun. In early life he served with Fan Chung-yen in the eastern provinces, and aided in reducing the southern portions of Kansuh and Shensi. Later on he became Governor of 定 Ting-chou in Chihli, and ultimately rose to be Minister of State. For three years he was a Censor, and distinguished himself by his outspokenness against the Empress Dowager Ts'ao Hou when, as Regent, she tried to prolong her interference in the government. In 1069 he attacked Wang An-shih and his system of advances to farmers; but the latter was too strong for him, and in 1070 he was sent to Ta-ming Fu in Chihli where he died five years later. It is recorded that he wished to burn the drafts of all his memorials of remonstrance to the Throne, but finally decided on preserving some seventy for his self-justification. These were afterwards published, together with extracts from his official correspondence and other details. He was ennobled as Duke, whence he is often spoken of as 魏公, and later on as Prince, and canonised as 忠獻; and in 1852 his tablet was placed in the Confucian Temple.

- 611 Han Chien 韓建 (T. 佐時). A.D. 857—914. A rough soldier of Honan, who came into notice during the rebellion of Huang Ch'ao as a lieutenant of the eunuch 楊復光 Yang Fu-kuang. On the Emperor's return to Ch'ang-an in 888, he became Governor of Hua-chou in Shensi and devoted himself to promoting the peaceful arts and to learning to read and write. In 890 he was transferred to Ho-chung in Shansi; and five years later joined

with Li Mao-chên and 王行瑜 Wang Hsing-yü in an attack on the capital, which Li K'o-yung defeated. In 896 the Emperor, fleeing from Li Mao-chên, took refuge with Han Chien, who slew sixteen Princes and deposed his sovereign. He was obliged however to let him go on the approach of his rivals. In 898 he was ennobled as Duke. He afterwards joined the founder of the Liang dynasty, by whom he was advanced to great honour, and perished in a mutiny of his garrison at Hsü-chou in Honan.

Han Ch'in-hu 韓擒虎 (T. 子通). A.D. 527—581. A 612 native of 東垣 Tung-yüan in Honan, who distinguished himself in his youth by a combination of martial and literary tastes, coupled with great courage and a fine physique. He served under the Emperor Wu Ti of the Later Chou dynasty, and subsequently aided the first Emperor of the Sui dynasty in consolidating his power, rising to the highest military offices and being ennobled as Duke. He fell into a trance, which lasted several days and at length ended in death. He was accustomed to say that he asked nothing more than in life to be ruler of the 桂 Kuei State (Kuangsi), and in death to be king of hell. He is now supposed to be a judge in Purgatory.

Han Chiu-ying 韓玖英. A virtuous maiden, who defiled 613 herself in order to escape dishonour at the hands of brigands.

Han Fei 韓非. Died B.C. 233. Son of a Duke of the Han 614 State. Like Yang Hsiung he had an impediment in his speech. He studied together with Li Ssü under the philosopher Hsün Ch'ing, and then turned his energies in the direction of criminal law and procedure. His essays attracted the notice of the Prince of Ch'in who said with a sigh, "Had I only such a man as this by my side, I could face even death without regret!" When the Prince mounted the Imperial throne, the Han State tendered its allegiance, sending Han Fei as ambassador. The Emperor was

pleased with him and appointed him to a post; but Li Ssü soon became jealous of his influence, and by misrepresentations succeeded in throwing him into prison where he committed suicide. Fifty-five of his essays are still extant, and are especially valuable as containing many of the sayings attributed to Lao Tzū, woven later on into the spurious work known as the *Tao Tê Ching*.

- 615 **Han Hsi-tsai** 韓熙載. 9th and 10th cent. A.D. A scholar and official, who graduated as *chin shih* at the close of the T'ang dynasty and rose to be Minister of State. He was popularly known as 韓夫子 Philosopher Han, and he and Hsü Hsüan are often spoken of as 韓徐. Canonised as 文靖.
- 616 **Han Hsiang** 韓湘 (T. 清夫). 9th cent. A.D. A nephew of the great Han Yü, of an idle and harum-scarum disposition. His uncle urged him to study, and he subsequently produced some verses in which he spoke of flowers blossoming instantaneously. "What!" cried Han Yü, "can you make flowers better than God Almighty?" Thereupon Han Hsiang took a little earth and put it under a basin; and after a short interval he raised the basin and disclosed a flower with two buds, on the leaves of which was written in gold characters a couplet referring to exile. "You will understand this by and by," said he; and later on, when Han Yü was on his way to his place of banishment near the modern Swatow, his nephew suddenly appeared to him and asked if he remembered the verses on the flowers. He became a pupil of Lü Yen, and was taken up into the peach-tree of the gods, from the branches of which he fell and so entered into eternal life. He is now ranked as one of the Eight Immortals.
- 617 **Han Hsin** 韓信. Died B.C. 196. A native of Huai-yin in Kiangsu, who was so poor that he was compelled to earn his

living as an official underling, drifting in that capacity to the establishment of a petty Magistrate at Nan-ch'ang in Kiangsi. But his master's wife would not give him enough food, and he was driven to seek his fortune elsewhere. He then went to fish in the river outside the city; and one of the washerwomen at work there, seeing how hungry he looked, gave him something to eat. Han Hsin thanked her, and said that some day he would repay this kindness, as he eventually did; but the washerwoman ~~thared~~ up, and declared that she wanted no reward. While a youth at Huai-yin, some other lads were one day bullying him in the market-place. One of them called out, "If you are not afraid to die, strike me; if you are afraid, then pass under my fork." Whereupon Han Hsin bent down and crawled between the boy's legs; at which all the people in the market-place laughed, calling Han Hsin a coward. When Hsiang Liang passed through Huai-yin, Han Hsin at once entered his service, and after his death continued to serve under Hsiang Chi. But his ambition was unsatisfied, and ere long he left Hsiang Chi and betook himself to the camp of the great rival captain, Liu Pang. There, after narrowly escaping decapitation, he attracted the attention of Hsiao Ho, who when Han Hsin had once more departed in disgust at want of recognition, followed him and brought him back, and told Liu Pang that he had not such another man in his army. Liu Pang gave him a command, and he then began a series of campaigns against the various States, the successes in which have made his name famous in Chinese military annals. On one occasion Liu Pang said to him, "How large an army do you think I could lead?" "About a hundred thousand men," he replied. "And you?" asked Liu Pang. "Oh!" he answered, "the more the better." In B.C. 203 he proposed to Liu Pang to appoint him nominal Prince of Ch'i, in order to preserve peace in

that region; and when Liu Pang seemed put out by the extravagance of the demand, Chang Liang pressed his foot and whispered, "Do so!" Of such importance was his alliance to the House of Han. Again, when about to dispatch him against the Wei State, Liu Pang asked who was the general likely to be in command of the enemy's forces. On being told that it was 柏直 Po Chih, he cried out in derision, "Why, his mouth still smells of mother's milk; he is no match for our Han Hsin!" In B.C. 201, after the final defeat of Hsiang Chi, he was created Prince of Ch'u; but in the following year he was secretly denounced to the Emperor as being egged on by K'uai T'ung to conspiracy and revolt. The Emperor thereupon, at Chang Liang's suggestion, gave out that he was about to visit the lake of 雲夢 Yün-mêng in modern Hupeh, and summoned all his vassals to meet him. Han Hsin came among the rest, and was at once seized and bound and carried back to Lo-yang. He is now said to have uttered the memorable words, "When the cunning hares are all dead, the hunting-dog goes to the cooking-pot; when the soaring birds are all killed, the trusty bow is laid aside; when the nation's enemies have all perished, the wise counsellor is forgotten. The empire is now at peace; 'tis time I should go to the cooking-pot." He was however pardoned, and ennobled as Marquis of Huai-yin, a title under which he is still often mentioned. In B.C. 196, when 陳豨 Ch'ên Hsi revolted, and the Emperor took the field in person, Han Hsin was prevented by illness, real or feigned, from accompanying the expedition. He then planned to seize the Empress Lü Hou and the Heir Apparent; but the plot was divulged by a eunuch who owed him a grudge, and when Han Hsin went to congratulate the Empress on the news which had just arrived, of the defeat of Ch'ên Hsi, he was seized and beheaded, and his father's, mother's, and wife's

families were also put to death. He is ranked as one of the Thirteen Heroes (see *Chang Liang*).

Han Hsiu 韓休. 8th cent. A.D. A statesman who joined 618 Chang Chiu-ling in his remonstrances addressed to the Emperor Ming Huang of the T'ang dynasty. His Majesty is said to have lost flesh in consequence; but when his courtiers suggested that the Ministers were to blame, he replied, "Though I may be thin, the empire is fat." He was a Minister of State in 733, and died about 740, aged 67. Canonised as 文忠.

Han Hung 韓翃 (T. 君平). 8th cent. A.D. A native of 619 Nan-yang in Honan, who graduated as *chin shih* about A.D. 750 and distinguished himself as a poet and official under the T'ang dynasty, earning the sobriquet of 大歷才子 Genius of the Ta-li period, A.D. 766—780. There happened to be another official of the same name; and when this one was recommended for promotion, the Emperor Tê Tsung asked which of the two was intended. "It is Han Hung, the poet," replied the Minister on duty. See *Chang-t'ai Liu*.

Han Lin-êrh 韓林兒. Died A.D. 1367. A native of 眞定 620 Chên-ting in Chihli, whose father was executed for connection with the White Lily Society, while he himself escaped to Ying-chou in Anhui, and sought refuge with 劉福通 Liu Fu-t'ung, a notorious wizard of that place. In 1351 Liu broke into open rebellion, a red kerchief being the distinguishing mark of his followers who soon numbered over 100,000. In 1355 Liu set up Han Lin-êrh as 小明王, with Po-chou in Anhui as the capital of a new Sung dynasty, which was recognised by Chu Yüan-chang and by Kuo Tzū-hsing's son. The new ruler had soon to flee to 安豐 An-fêng in Anhui, where he remained until Liu captured Pien-liang (the modern K'ai-fêng Fu) in 1358. A year later he was forced to return to An-fêng, where he was

besieged in 1363 by Chang Shih-ch'êng. Chu Yüan-chang came to the rescue; and though too late to save the city and Liu, he escorted Han to the modern Nanking where he died in 1367.

621 Han Ni-chou 韓侂胄 (T. 節夫). Died A.D. 1207. A prominent statesman under the Southern Sung dynasty. He played a leading part in the deposition of the Emperor Kuang Tsung, and subsequently rose to a position of great power and influence; but his failure to cope with the invading forces of the Chin^a Tartars, together with his own great unpopularity, brought about his downfall, and he was assassinated in a garden of the palace as he was going in to audience.

622 Han P'êng 韓朋. Minister to Prince 康 K'ang of the Sung State under the Chou dynasty. The Prince seized his wife, a great beauty, and cast him into prison where he committed suicide. The wife flung herself down from the top of a high tower, leaving a letter in her girdle in which she asked to be buried with her husband. This the enraged tyrant refused; whereupon their two coffins sprouted into growth, the two graves became one, and in a tree which grew hard by, two birds sang together a dirge over their remains.

623 Han Po-yü 韓伯俞. A filial son, who lived under the Han dynasty. In early life he never cried when his mother beat him, but later on he began to do so. On his mother asking the reason of this, he replied, "Formerly your blows hurt me, and I knew you were strong and well. Now they don't hurt me any more, and I know that your strength is failing; therefore I weep."

624 Han P'u 韓溥. 10th cent. A.D. A native of Ch'ang-an, who graduated as *chin shih* in 954 and rose to high office under the first two Emperors of the Sung dynasty, retiring in ill-health in 991. He was a widely-read scholar, especially remarkable for his knowledge of eminent men of the T'ang dynasty and his power

of interesting an audience; whence he came to receive the nickname of **近世肉譜** the Walking Dictionary of Modern Biographies. His younger brother Han **泊** Chi, also a *chin shih*, once spoke contemptuously of the elder brother's writings, saying they were like a "straw hut with a door hung on rope," just fit to keep off the wind and rain; while he compared his own compositions with the famous Five-Phoenix Tower, built by the first Emperor of the Later Liang dynasty. Han P'u heard of this; and when some one sent him a present of fine paper he forwarded it to his brother, saying that it was useless to himself but might help towards the adornment of the Five-Phoenix Tower. At which Han Chi was covered with shame.

Han Shih-chung 韓世忠 (T. 良臣). Died A.D. 1151. A 625

native of Yen-an in Shensi, noted for his tall and well-made frame and for eyes which flashed like lightning. He was unusually fearless and would ride unbroken horses, but was overfond of wine and of a violent temper. In 1105 he distinguished himself against the Western Hsia forces, who were then giving trouble, and for many years afterwards he succeeded in holding in check the Chin^a Tartars, inflicting upon them several severe defeats, for which he was ennobled as Duke. He opposed the peace proposals of Ch'in Kuei, and submitted to the Emperor a violent memorial against their author; but this only resulted in his retirement from office in 1141, loaded with honours which were increased as years went on. Over affairs of State, his devotion found vent in paroxysms of weeping; and as for Ch'in Kuei, if he met him beyond the precincts of the council-chamber, he would recognise him only by a cold bow. In the evening of his life he interested himself in Buddhism and Taoism, and dubbed himself the **清涼居士** Pure and Passionless Recluse. Canonised as **忠武**.

Han Shou 韓壽 (T. 德貞). Died A.D. 291. The handsome 626

secretary of Chia Ch'ung and secret lover of his younger daughter. When the Emperor Wu Ti presented some wonderful foreign perfume to Chia Ch'ung, his daughter stole a portion of it for Han Shou; and the father discovering this, thought it desirable to consent to their union (see *Chia Mi*). On the accession of the Emperor Hui Ti in 290 he became Governor of Honan.

627 **Han T'an 韓蒔** (T. 元少 and 慕廬). A.D. 1636—1704.

A native of Ch'ang-chou in Kiangsu, who graduated first on the list of *chin shih* in 1673 and first at the subsequent Palace examination. The Emperor K'ang Hsi himself read his papers, and commended the examiners' choice. He was at once taken into favour and was employed to revise the 孝經衍義, a work on the *Canon of Filial Piety*. His bent however was towards a quiet country life of study, and he retired from 1679—1684, and again for eight years in 1687 on the plea of ill-health. At his home, with the aid of a few recluse scholars, he edited the *Six Classics* and the *Twenty-two Histories*. He is also credited with having restored the standard of scholarship at the public examinations, which had sunk since the fall of the Mings. In 1695 his friends, anxious to rise with him, procured his recall to Peking as Chancellor of the Han-lin College, and five years later the Emperor insisted on his also filling the post of President of the Board of Rites. These posts he retained until his death, but his outspoken opinions, often opposed to the will of K'ang Hsi, coupled with the calumnies of his foes, prevented his further advancement. His temper became soured, and he latterly drank to excess. Canonised as 文懿.

628 **Han T'o-chou 韓侂胄** (T. 節夫). Died A.D. 1207. A great grandson of Han Ch'i. His father married a younger sister of the wife of the Emperor Kao Tsung, and thus he obtained office. He helped Chao Ju-yü to set the Emperor Ning Tsung on

the throne; but disappointed at the reward given him for his services, he intrigued against Chao, and in 1195 effected his disgrace and that of Chu Hsi. So soon as his power was established he started the idea of recovering all the lost territory of the Sung, and in 1205 ordered an advance against the Chin^a Tartars. The war proved disastrous, and he had to sue for peace. The Tartars set up a rebel king in Ssüch'uan, and demanded a large indemnity, some cession of territory, and the author of the war. Han stopped the negotiations; but the nation was weary of the war, and through Shih Mi-yüan the Empress Dowager was secretly induced to sanction Han's execution. He was seized while entering the palace, and slain. In 1208 the Tartars demanded his head; and orders were given to open his coffin and to forward the head accordingly. His property was confiscated, and his four concubines, who had been wont to treat the Imperial ladies arrogantly, were also put to death.

Han Ts'ui-p'ing 韓翠屏. 9th cent. A.D. A young lady in 629 the palace of the Emperor Hsi Tsung of the T'ang dynasty. Tired of her dull life, she one day wrote some verses upon a red leaf which she threw into the moat. This was found by a young scholar, named Yü Yu, who threw in a reply upon another red leaf which in its turn was found by the young lady. Shortly afterwards she was released from the palace and was betrothed in the usual way to Yü Yu, neither being aware until after marriage of the other's share in the correspondence.

Han Wang. See **Liu Pang.**

Han Yen 韓嫣 (T. 正孫). 2nd cent. A.D. A friend of 630 the Emperor Wu Ti of the Han dynasty, when the latter was Prince of 膠東 Chiao-tung and later on Heir Apparent. They used to study together, and even after Wu Ti had mounted the throne they were almost inseparable companions. Han Yen

amassed great wealth, and in the chase, of which he was very fond, he is said to have used golden pellets for his crossbow. On one occasion, the Emperor invited the Prince of Chiang-tu to go out hunting; but for some reason or other his own chariot was unable to proceed, and he sent Han Yen in another chariot on before him. The Prince, mistaking this equipage for that of the Emperor, drew to the side and fell down on his knees with all his cortège to allow his Majesty to pass. On discovering his error he was furious, and complained bitterly to the Empress Dowager. Before long a charge of immorality was brought against Han Yen, and in spite of the Emperor's efforts to save him, he was forced to commit suicide.

631 Han Ying 韓嬰. 2nd cent. B.C. A native of the Yen State, and one of the earliest commentators upon the *Odes*. His text differed from that of Shên Kung and Yüan Ku, but his interpretations were substantially the same. Summoned to discuss the question with Tung Chung-shu in the presence of the Emperor Wu Ti, he succeeded in holding his own even against that great scholar. Of his 內傳 and 外傳, the latter only is extant.

632 Han Yü 韓愈 (T. 退之. H. 昌黎). A.D. 768—824. A native of Têng-chou in Honan, whose ancestors came from 昌黎 Ch'ang-li in Chihli. His father died before he was three years old, and he was left to the charge of his brother. This brother was shortly afterwards banished to Kuangtung, whither he carried the little boy together with their widowed mother. On the death of his brother some years later, Han Yü returned with his mother to Honan. There he devoted himself assiduously to study; and it was recorded as something unusual that he burnt grease and oil in order to prolong his hours of work. On graduating he was appointed to a subordinate official post, and

after a highly chequered career, rose to be President of the Board of Rites. In 803, in consequence of an offensive memorial on the subject of tax-collection in Chibli, he was degraded and sent to 陽山 Yang-shan in Kuangtung. In 819 he presented a memorial protesting against certain extravagant honours with which the Emperor Hsien Tsung proposed to receive a bone of Buddha. The monarch was furious; and but for the intercession of his friends P'ei Tu and others, it would have fared badly with the bold writer. As it was, he was banished to Ch'ao-chou Fu in Kuangtung, where he set himself to civilise the rude inhabitants of those wild parts. He is even said to have driven away a huge crocodile which was devastating the water-courses in the neighbourhood; and the denunciatory ultimatum which he addressed to the monster and threw into the river, together with a pig and a goat, is still regarded as a model of Chinese composition. It was not very long ere he was recalled to the capital and re-instated in office; but he had been delicate all his life and had grown prematurely old, being thus unable to resist a severe illness which came upon him. As a writer he occupies a foremost place in Chinese literature. He is considered to be the first of the great literary trio of the T'ang dynasty, the other two being Li Po and Tu Fu. His friend and contemporary, Liu Tsung-yüan, said that he never ventured to open the works of Han Yü without first washing his hands in rose-water. His poems and his essays are of the very highest order, leaving nothing to be desired either in originality or in style. With regard to the famous memorial upon the bone of Buddha, it is by no means certain that we have a transcript of the original document. Chu Hsi indeed has pronounced it to be genuine, but Su Tung-p'ö holds it to be a forgery. The latter, in his splendid epitaph on Han Yü, says that "from the age of the Hans the

"Truth began to be obscured, and literature to fade. Supernatural "religions sprang up on all sides; and many eminent scholars "failed to oppose their advance, until Han Yü, the cotton-clothed, "arose and blasted them with his derisive sneer." In the verses which follow, he adds —

But above, in heaven, there was no music, and God was sad,
And summoned him to his place beside the Throne.

He was ennobled as Earl of Ch'ang-li, and canonised as 文公. In 1084 his tablet was placed in the Confucian Temple.

- 633 Han Yung 韓雍 (T. 永熙). A.D. 1423—1479. A distinguished provincial official, who graduated as *chin shih* in 1442, and for valour against rebels was appointed Governor of Kiangsi at the early age of 29. His administration was excellent; however in 1457 he was denounced for riding in a sedan-chair, and was thrown into prison. Three years later he became Governor of Hsüan^a Fu and Ta-t'ung in Shansi. The Emperor Hsien Tsung, on mounting the throne, at once degraded him, but was soon forced to employ him against an irruption of the Kuangsi aborigines into Kuangtung. Han's strategy proved a success; the famous 大藤 Rattan Gorge was forced (its name being changed to 斷 Cut Rattan); and the rebels were crushed. As Viceroy of the Two Kuang, he quelled fresh risings between 1467 and 1473; but the eunuch Inspector and the assistants of Han, smarting under his scornful treatment of them, united in denouncing him, and in 1474 he was compelled to retire. Canonised as 襄毅.

- 634 Hang Shih-chün 杭世駿 (T. 大宗 and 董甫). Graduated as *chü jen* in A.D. 1724, and became one of the editors of the Wu Ying Tien classics and histories. He was afterwards a Censor, but committed himself by over-boldness of speech and lost office. He then went into retirement, bestowing upon himself the sobriquet of 秦亭老民. He was noted as a poet and as a

classical and historical scholar, and published several works in those branches of literature.

Hao Ch'u-chün 郝處俊. Died A.D. 681. A native of An-lu 635 in Chihli, who graduated as *chin shih* about 640 and entered upon an official career. After throwing up the service in disgust, he once more took office and rose to be President of the Board of War. Of a thrifty disposition, he regarded his body as but so much clay or wood and refused to waste money in personal adornment. He spoke out boldly and truthfully to his sovereign; and although the Empress Wu Hou hated him, his irreproachable character was sufficient to guard him from her spite. See *Lou Shih-tê*.

Hao I-hsing 郝懿行 (T. 恂九). Graduated in A.D. 1799. 636 Compiler of the *山海經註*, a commentary upon the famous *Hill and Water Classic*, which claims to be the oldest geographical work in the Chinese language.

Hao Lung 郝隆 (T. 仕治). 4th cent. A.D. Secretary 367 under Huan Wên during one of his campaigns against the southern barbarians. Censured for introducing the savage dialect into a verse, he replied that he didn't see why a Barbarian Secretary should not use barbarian terms. On another occasion, when every one was sunning various articles of personal property he went and lay in the open courtyard. "I am sunning the books in my belly," he explained; the belly being regarded by the Chinese as the seat and storehouse of all knowledge.

Hao Shou Shu Shêng 皓首書生. The name given to a 638 scholar of old, who disappeared for a long time, until one day a neighbour of his, strolling over the hills, came upon a troop of foxes, all of which scampered away except one. This one suddenly took the shape of the missing man, and declared that he had been changed into a fox.

639 **Hao Yü 郝浴** (T. 冰滌. H. 雪海). A.D. 1623—1683. A native of Chihli. He graduated as *chin shih* in 1649, and two years later went to Ssüch'uan as an Inspecting Censor. He was besieged in **保寧** Pao-ning by the successors of Chang Hsien-chung and was thus led to propose the employment of the aborigines to check the rebels, a scheme the Boards laid aside as not within the province of a Censor. On the pacification of Ssüch'uan, Wu San-kuei offered him an official dress, an act which he denounced to the Emperor as meant either for a bribe or for an insult. In revenge Wu San-kuei procured his banishment to Kirin for falsely claiming to have been under fire at Pao-ning. He was not re-instated until in 1675 Wei Hsiang-shu offered to resign and suffer in his stead. He at once gave good advice as to the campaign against Wu San-kuei, and in 1678 went as Governor to Kuangsi, having induced the Emperor to send to each high provincial authority a tablet bearing the words **清慎勤** *Probity, Caution, Diligence*, as an outward token of the Imperial desire. His death was publicly lamented, and his coffin was escorted for many miles by the people. In recognition of his clean-handedness, the Emperor overlooked a deficiency of some Tls. 90,000 in his accounts, and at his son's entreaty restored to him the rank he had thereby forfeited.

40 **Ho Chi 何基** (T. 子恭. H. 北山). A.D. 1188—1268. A native of **婺** Wu-chou in Chehkiang, who studied under Huang Kan and then pursued his career of learning at home, surrounding himself with a crowd of eager disciples and refusing all offers of official employment. He was the author of many valuable commentaries upon the Confucian books; also of the **問辨**, a series of discussions with Wang Po; and of a collection of miscellaneous writings published under the title of **北山文集**. He was canonised as **文定**, and in 1724 his tablet was placed in the Confucian Temple.

Ho Ch'iao 和嶠 (T. 長輿). Died A.D. 292. An official 641 who rose to high office under the first two Emperors of the Chin dynasty. In his youth he was a very handsome and refined young man, and 庾子嵩 Yü Tzū-sung compared him with a tall pine-tree, which if used in building a mansion would be sure to be taken for the principal beam. He was so fastidious that instead of riding, as was customary, in a carriage with his official colleagues, he insisted on having a carriage all to himself. Although enormously rich, he was so mean that Tu Yü declared he had the "money disease." Canonised as 簡. See *Wang Jung*.

Ho Ch'iao-hsin 何喬新 (T. 廷秀). A.D. 1427-1502. A 642 native of 廣昌 Kuang-ch'ang in Kiangsi, who graduated as *chin shih* in 1454 and served as secretary in several Boards. In 1480 he became Governor of Shansi, in which post he had to deal with the terrible famine of 1484. In 1487 he was transferred to Nanking, where he put down the oppression of the eunuchs. At the beginning of 1488 he was recalled to Peking, but was driven into retirement three years later on a charge of bribery, of which however he was proved to be guiltless. He was austere and somewhat eccentric, widely read and a bibliophile. Canonised as 文肅.

Ho Chih-chang 賀知章 (T. 季真). Born A.D. 659. He 643 flourished as a statesman and a poet under the reign of the Emperor Ming Huang of the T'ang dynasty, to whom he introduced the youthful poet Li Po. He was one of the Eight Immortals of the Wine-cup, and a lover of dissipation and joviality. On one occasion he mounted a horse, although a bad rider and drunk at the time; the result being that he fell into a dry well and was found snoring at the bottom. He gave himself the sobriquet of 四明狂客 the Madman of Ssü-ming, from the name of his ancestral District in Chehkiang. He was also

known as 賀鬼 Ho the Devil, a name bestowed upon him by his Imperial master.

- 644 Ho Chin 何進 (T. 遂高). Died A.D. 190. Brother of a lady chosen for the seraglio of the Emperor Ling Ti of the Han dynasty and in 179 raised to the throne as Empress. He was consequently appointed to important posts, and in 184 was ordered to defend the capital against the Yellow Turban rebels (see *Chang Chio*), for which service he was ennobled as Marquis. His sister and another lady of the seraglio having both given birth to sons, an attempt was made to set aside the child of the former and get the other boy named Heir Apparent. The Emperor himself was inclined to this arrangement, as he considered the Empress' son to be wanting in the necessary dignity; but the matter was still unsettled when his Majesty died. Then a still more serious attempt was made to slay Ho Chin and place the favoured youth upon the throne; but Ho Chin received timely warning of his intended assassination, and was able to collect his soldiers and enforce the rights of his sister's son. He followed this up by an attack upon the eunuchs, and succeeded in getting an order for their dismissal from the palace. The eunuch Chang Jang, however, had family influence to back him with the Empress Dowager, and managed to get the whole troop of his colleagues re-instated. This so enraged Ho Chin that he determined to exterminate all of them; but ere he could carry out this design, a band of eunuchs, headed by Chang Jang, decoyed him into an ambush and slew him with their swords.

- 645 Ho Ch'ü-ping 霍去病. Died B.C. 117. Illegitimate son of the elder sister of Wei Ch'ing. At eighteen he was already distinguished as a mounted archer of great skill, and received a commission as a petty military official; hence he is sometimes mentioned as 霍嫖姚. Rising to the rank of President of the

Board of War, in B.C. 123 he gained brilliant victories over the Hsiung-nu, and was ennobled as Marquis. In B.C. 121 he led an army to a distance of a thousand *li* beyond 甘 Kan-chou in modern Kansuh, and brought back the golden image worshipped by the Hsiung-nu chieftain 休屠 Hsiu-ch'u and said to have been an image of Buddha. On one occasion when his troops were suffering severely from want of water, he struck the earth with his whip, whereupon a spring at once gushed forth. He was a young man of few words and great daring. In military matters he preferred to trust to his own judgment, and positively refused to study Sun Wu's *Art of War*. Canonised as 景桓.

Ho Ch'uo 何焯 (T. 山瞻. H. 義門 and 茶仙). A.D. 646 1660—1722. A native of Kiangsu, and a well-known critical writer. Among other works, he edited the *History of the Han Dynasty* and the *History of the Three Kingdoms*. Books annotated by him fetched such high prices that many forgeries were put on the market. His 讀書記, consisting of notes on literature, was posthumously published by a disciple.

Ho Hsien Ku 何仙姑. 7th cent. A.D. Daughter of a 647 shopkeeper at 零陵 Ling-ling in Hunan. The Pure Male Principle gave her one of the peaches of immortality, of which she ate one half, and from that time forth required no more food. Summoned to the Court of the Empress Wu Hou, she disappeared on the way thither and was never seen again. She is now ranked among the Eight Immortals.

Ho Hsün 賀循 (T. 彥先). Died A.D. 320. A native of 648 Shan-yin in Chehkiang. His father had been flogged to death by Sun Hao, fourth Emperor of the Wu dynasty, and the family removed to a distant frontier-town. Ho Hsün led a wandering life until things had quieted down, when he returned and took his *hsiu s'ui* degree. He declined to serve under Prince 倫 Lun of Chao, and

threw up his post of Censor on the plea of ill-health. He then raised a volunteer force and did good service against the rebel 李辰 Li Ch'ên, after which he retired once more into private life. Summoned to office by the first Emperor of the Chin dynasty, he was appointed President of the Sacrificial Court, and had entire management of all matters connected with the Imperial mausoleum. From his great purity of character, he was compared with ice and jade. Though he rose to be a Minister of State and was known as the Model Scholar of the age, he lived in a hut which scarcely sheltered him from wind and rain. Canonised as 穆.

649 Ho I-yü 何易于. 8th cent A.D. A magistrate at Ichang in Hupeh. While at that post, an attempt was made to tax tea; but he declared that such a measure would amount to cruelty, and burnt the Imperial order. Luckily his superior officer held him in high esteem, and he escaped without punishment. With all criminal cases he dealt promptly, and his administration was so successful that within three years grass grew in the prison yards.

650 Ho Ju-chang 何如璋. A native of 大埔 Ta-p'u near Swatow, who graduated as *chin shih* in 1868 and in 1875 was a Han-lin Compiler. He was then recommended by the Tsung-li Yamen for service abroad. In 1877 he went as Minister to Tokio, and on his return was appointed Director of the Foochow Arsenal. For cowardice at the French attack on the Arsenal in 1884, he was cashiered and sent to the post-roads, whence he returned in disgrace to his home in 1888.

651 Ho Kai 何啓 (T. 迪之. H. 沃生). Born at Hongkong in 1859, he began the study of English at the age of ten. At twelve he was placed at the Government Central School, and two years later he was sent to England. Until 1875 he was a student at the Palmer Home School, and then joined the medical and surgical college attached to St. Thomas' Hospital. In 1878 he

proceeded to Aberdeen, and became a medical student at Marischal College. In 1879, after gaining many prizes and certificates, he graduated as Bachelor of Medicine and Master of Surgery (C.M.), and obtained his diploma as Member of the Royal College of Surgeons. In 1880 he joined the Inns of Court, and in 1881 gained the Senior Equity scholarship of one hundred guineas, as also a similar scholarship for the Law of Real and Personal Estate, the latter of which he was precluded from accepting by the regulations of his Inn. In 1882 he was called to the Bar, and at the same time was married to an English lady, with whom he returned to Hongkong in February of that year. On arrival in the Colony he was made a Justice of the Peace, and since then has practised in Hongkong as a barrister. He is a member of the Legislative Council, the Sanitary, Medical, and other Boards.

Ho Kuan Tzū 鵠冠子. A recluse of the Ch'u State, classed 652 among the Taoist philosophers. He is said to have made his cap of pheasants' feathers, and his name is still used to designate actors who wear such caps upon the stage.

Ho Kuang 霍光 (T. 子孟). Died B.C. 68. The illegitimate 653 brother of Ho Ch'ü-ping, who took him to Ch'ang-an when about ten years of age. He grew to be over seven feet in height, with a fine beard and clear piercing eyes. He rose to high office under the Emperor Wu Ti, whom he served faithfully and energetically for over twenty years. In B.C. 91, when the Emperor, disgusted with the behaviour of his three sons by the Empress, wished to make Fu Ling Heir Apparent; he felt that Ho Kuang was the one man upon whom he could rely. In token thereof he caused the Court artist to paint a picture of Chou Kung bearing in his arms the little Prince Ch'êng, second sovereign of the Chou dynasty, and publicly presented it to Ho Kuang. For his share in suppressing the conspiracy of Mang Ho-lo (see *Chin Mi-ti*) he was

ennobled as Marquis, and at the death of Wu Ti he was appointed Regent. He discovered a plot to depose the young Emperor and assassinate himself, concocted by the family into which he had married his daughter, whose daughter had become Empress. The conspirators were all executed or were forced to commit suicide, and for thirteen years afterwards Ho Kuang's power was supreme. In B.C. 74 the Emperor died without issue, and by Ho's advice a grandson of Wu Ti was chosen to succeed. He proved however to be a dissolute and worthless monarch; and Ho, after consultation with Chang An-shih and T'ien Yen-nien, called a council, at which T'ien threatened with instant death any one who should oppose Ho Kuang. The Empress Dowager was taken into confidence; and the new monarch was brought before her in presence of all the Court, his faults proclaimed and his seal taken from him, he himself being sent home under escort, while some 200 or 300 of his officers were executed. The grandson of Wu Ti's original Heir Apparent who had been forced to commit suicide in B.C. 91, was now raised to the throne under the title of Hsüan^a Ti. He stood in great awe of Ho Kuang; and one day when the latter accompanied him to the ancestral temple, his Majesty declared that he felt as though he had a bunch of thorns down his back. Ho Kuang and his family were loaded with favours; yet in B.C. 71 his wife secretly caused the young Empress to be poisoned, and then persuaded the Emperor to marry her own daughter. To this crime Ho Kuang does not seem to have been privy. In his last illness the Emperor paid him a kindly visit, and he received a public funeral. Some two years after his death the Empress and her mother were mixed up in a palace intrigue of such gravity that the former committed suicide in despair, two of their male relatives were put to death, and the family prosperity came to a sudden end. Canonised as 宣成.

Ho-lu Wang 闔廬王. 5th and 6th cent. B.C. The title 654 under which Prince 光 Kuang of the Wu State is known in history. He reigned B.C. 514-496, and is noted for having removed his capital from 梅里 Mei-li to the modern Soochow, where he built the famous 姑蘇臺 Ku-su tower, after which the city is now often called. His tomb is known as 虎丘 Tiger-Mound, from a white tiger which took up its abode there three months after his interment. He was noted for his simplicity of life, and when on a campaign insisted on sharing all luxuries of food with his soldiers.

Ho Po 河伯. A deity with a human face (some say with a 655 fish's body), depicted as riding on two dragons called 水夷 Shui I and 馮夷 Fêng I. Also variously known as 馮循 (or 修), 呂夷, 無夷, and 馮遲. Originally worshipped as the God of the Yellow River, it was customary to offer the annual sacrifice of a maiden, who was richly attired and then thrown into the stream. The practice was stopped by Hsi-mên Pao Governor of Yeh in Honan, in B.C. 424.

Ho Shang Chang Jen 河上丈人. 5th cent. B.C. The name 656 given to an old hermit who lived on the banks of the Yellow River. He is said by some to have received the *Tao Tê Ching* from Lao Tzŭ, but his personality has evidently been confused with that of Ho Shang Kung.

Ho Shang Kung 河上公. 2nd cent. B.C. The name given 657 to a scholar who flourished under the Emperor Wên Ti of the Han dynasty, and who is said to have produced the first edition of the *Tao Tê Ching*.

Ho-shên 和珅. Died A.D. 1799. A Manchu of obscure birth, 658 whose good looks led the Emperor Ch'ien Lung to raise him from his post of guard at the palace gates. Being found to possess unusual talents he was quickly promoted, and by the end of the

reign he was Prime Minister and Grand Secretary, and his son had married an Imperial princess. The next Emperor, Chia Ch'ing, appointed him to superintend the funeral obsequies of his predecessor; but then, suspecting him of designs upon the throne, he caused him to be seized and tried for corruption and undue familiarity. He was condemned to death, and allowed to commit suicide, his vast fortune being confiscated.

- 659 **Ho Shu** 霍叔. 12th cent. B.C. Younger brother of Wu Wang. He joined in the plot to deprive his nephew of the throne, which was crushed by Chou Kung. See *Kuan Shu Hsien*.

Ho Ti. See (Han) **Liu Chao**; (Ch'i) **Hsiao Pao-jung**.

- 660 **Ho Tien** 何顒 (T. 子皙). A.D. 436—504. A scholar and recluse, whose father had been out of his mind and had murdered Ho Tien's mother, for which he suffered death when the boy was only eleven years of age. The latter, on reaching manhood, although a handsome and intelligent youth, registered a vow neither to marry nor to enter into official life. He passed his days roaming about in most unconventional dress, and was often brought home drunk. The first Emperor of the Liang dynasty, who had been an old friend, sent for him to Court, presented him with a deerskin cap, and wanted to give him a post; but Ho Tien seized the Emperor's beard and cried out, "Why, you would make a Minister of Lao Tzŭ himself!" He was allowed to depart in peace, and retired with his two brothers into seclusion. They are sometimes spoken of as 何氏三高 the Three Lofty Ones of the Ho family, Ho Tien himself being popularly known as 隱通 the Recluse Scholar.

- 661 **Ho Ts'êng** 何曾 (T. 顒孝). A.D. 199—278. A native of Yang-hsia in Honan, who held high office under the Emperor Ming Ti of the Wei dynasty. Disgusted with the monopoly of power by Ts'ao Shuang, he retired for a time from public life,

rising later on to be Minister of State under the first Emperor of the Chin dynasty, by whom he was ennobled as Duke. He was a noted epicure, and was said to spend 10,000 *cash* daily upon his table. At the same time he was an example of filial piety, and throughout his life never took a concubine into his family. Canonised as 元.

Ho Yen 何晏 (T. 平叔). 3rd cent. A.D. A handsome and 662 clever youth, who at the age of seven attracted the attention of the great Ts'ao Ts'ao, and was taken into his palace to be brought up as one of his own sons. But the boy drew a circle on the ground and ensconced himself within it, saying "This is my house;" whereupon Ts'ao Ts'ao ordered him to be sent home. His face was so white that the Emperor Ming Ti thought he used powder. One hot summer's day, while eating some scalding soup, he began to sweat profusely; yet after mopping his face with his red sleeve, its whiteness was as dazzling as ever. His Majesty however regarded him as an effeminate and worthless fellow, and dismissed him from the palace, to which he returned so soon as Ts'ao Shuang came into power. He gained some literary reputation by his knowledge of the *Canon of Changes*.

Hosila 和世琜. Died A.D. 1329. Eldest son of Kaisun. At 663 the death of Yesun Timur (see *Achakpa*) he was an exile in the north of Gobi; accordingly his younger brother, Tup Timur, entered Peking and ascended the throne, to hold it until Hosila should arrive. At the end of 1328, envoys were dispatched to escort Hosila who was duly proclaimed seventh Emperor of the Yüan dynasty; and in the following autumn the brothers met, but five days later Hosila died suddenly. Canonised as 明宗.

Hou Chi 后稷. The title under which is known 棄 Ch'i, son 664 of 姜原 Chiang Yüan, consort of the Emperor 嚳 K'u, B.C. 2436. His mother happened to step in a giant's footprint, and so

became pregnant; but regarding the child born as a thing of ill-omen, she tried to get rid of it. Hence the name Ch'i = Castaway. The child however was miraculously saved, and when he grew up, devoted himself to agriculture, becoming Director of Husbandry under the Emperor Yao.

- 665 **Hou Ching** 侯景 (T. 萬景). A.D. 502--552. A native of 朔方 So-fang in Kansuh, who enlisted in the Wei army and rose to be Governor of Honan. In 547 he submitted with his province to the Liang dynasty, and in 548 was utterly routed by the Eastern Wei. Ere long he rebelled, and after a stubborn defence succeeded in taking the capital. He set up a son of the Emperor, by whose aid he had got across the Yang-tsze, but soon slew him and two successors, and in 551 took the Imperial title as Emperor of Han, his rule extending westward from Soochow and north from 寧國 Ning-kuo Fu in Anhui. A year later he was routed in a great battle by Wang Sêng-pien and Ch'ên Pao-hsien, and fled into Chehkiang where he was slain.

Hou Chu. See (M. Han) **Liu Ch'an**; (Ch'ên) **Ch'ên Shu-pao**; (N. Ch'i) **Kao Wei**; (Chin^a) **Wan-yen Shou-hsü**.

- 666 **Hou Fang-yü** 侯方域 (T. 朝宗). A.D. 1618--1654. A poet who lived in the stormy times which preceded the downfall of the Ming dynasty.

- 667 **Hou I** 后羿. A title given to 有窮 the Prince of Ch'üung, a famous archer in the service of the legendary Emperor 嚳 K'u, B.C. 2436, and continued to a descendant of his who similarly distinguished himself under the Emperor Yao. The latter is said to have shot arrows into the sky to deliver the moon from an eclipse, and in like manner to have dispersed the false suns which suddenly appeared in the heavens and caused much mischief to the crops. He was the husband of Ch'ang O.

- 668 **Hou I** 后羿. An archer under the Emperor 太康 T'ai K'ang

of the Hsia dynasty, B.C. 2188. He is said to have driven his master from the capital, and to have seized the throne, which he held for 27 years, until slain by one 寒浞 Han Cho, also called 逢蒙 P'êng (or P'ang) Mêng, who was jealous of his skill in archery. Chuang Tzū declared that if a man stood in front of the bull's-eye and Hou I failed to hit him, it would be that Destiny had turned the arrow aside.

Hou Pa 侯霸 (T. 君房). Died A.D. 37. A virtuous Governor 669 of 臨懷 Lin-huai under the Han dynasty. When ordered to the capital, the people lay down in the road and hung on to the shafts of his carriage in order to prevent his departure.

Hou Ts'ang 后蒼 (T. 近君). 1st cent. B.C. A great 670 scholar of the Han dynasty, who held high office under the Emperor Hsüan^a Ti. He transmitted the *Ritual* from Kao T'ang to Tai Tê, who was his pupil. In A.D. 1530 he was admitted into the Confucian Temple.

Hou T'u 后土. One of the Ministers of the Yellow Emperor, 671 B.C. 2698. His allotted region was the north, and he ruled over earth and water. Deified as 社 the tutelary god of the soil.

Hou Ying 侯嬴. 3rd cent. B.C. A recluse of the Wei State. 672 When he was seventy years of age and in great poverty, Wu Chi wished to engage his services; but the old man refused all offers, contenting himself with recommending Chu Hai, by whose means Wu Chi is said to have succeeded in relieving Han-tan.

Hsi Ch'i 奚齊. B.C. 666—651. Son of Duke Hsien of the Chin 673 State, by his concubine Li Chi. Through his mother's influence he was placed upon the throne, to the exclusion of the rightful heir; but he was immediately murdered by the Minister 里克 Li Kio.

Hsi Chung 奚仲. 20th cent. B.C. A descendant of the Yellow 674 Emperor, said to have been Master of the Horse under the Great Yü and to have been the first to employ horses as draught animals.

- 675 **Hsi-fu 希福**. A.D. 1588—1652. Became secretary to the Emperor T'ai Tsu on account of his knowledge of the Manchu, Chinese, and Mongol languages. He rose in 1636 to be one of the newly instituted Three Grand Secretaries, and had a large share in the organisation of the government. In 1644 he presented to the Throne translations of the Liao, Ch'ing, and Yüan histories. A rival Minister, 譚泰 T'an-t'ai, procured his degradation; but in 1651 the Emperor Shun Chih, on assuming the direction of affairs, restored him to office, and T'an-t'ai was executed for treason. Ennobled as Viscount, and canonised as 文簡.
- 676 **Hsi Ho 羲和** (1) A legendary female, said to have given birth to the sun. (2) An official under the Great Yü.
Hsi K'ang. (Transfer from **Chi K'ang**.)
- 677 **Hsi-ling Shih 西陵氏**. The Lady of Hsi-ling in Hupeh; a title given to 嫪祖 Lei Tsu, consort of the Yellow Emperor, from her birthplace. She is said to have taught the art of rearing silkworms, and is now worshipped as 先蠶.
- 678 **Hsi-mên Pao 西門豹**. 5th cent. B.C. A worthy of old, who always wore a soft leather girdle to help him to correct a certain roughness in his own disposition. When appointed Magistrate of Yeh in modern Honan, he began by enquiring what were the grievances of the people. He found that the chief men were in the habit of leaguering with the sorcerers of the place to collect large sums of money for the purpose of providing the River-God (see *Ho Po*) with a wife. They would then fix upon some girl of poor family, and sacrifice her with great ceremony by setting her afloat on the river in such a way that she soon sank and was drowned. The bulk of the subscriptions was then divided amongst the conspirators. Upon the first possible occasion, Hsi-mên Pao appeared upon the scene; and declaring that the girl was not nearly good-looking enough, told the sorcerers that they must go

and report to the God that another girl would be chosen immediately. Thereupon he caused them to be flung into the river, and after waiting some time for them to come back, he said that the chief men must be sent to see why they delayed. Accordingly the chief men were thrown in after them; and from that time the custom fell into desuetude.

Hsi Shih 西施 or **Hsi Tzū** 西子 (M. 夷光). 5th cent. 679

B.C. One of the most famous of Chinese beauties. She was the daughter of humble parents, named Shih, known as the 西 western Shihs to distinguish them from another family of that name. She lived in the Yüeh State, and gained her livelihood by washing silk; or according to another account, by selling firewood. Chuang Tzū writes of her as follows: — "When Hsi Shih was distressed in mind, she knitted her brows. An ugly woman of the village, seeing how beautiful she looked, went home, and having worked herself into a fit frame of mind, knitted her brows. The result was that the rich people barred up their doors and would not come out, while the poor people took their wives and children and departed elsewhere. That woman saw the beauty of knitted brows but she did not see wherein the beauty of knitted brows lay." In due course the fame of Hsi Shih's loveliness reached the ears of the Prince of Yüeh; and acting under the advice of his trusted Minister, Fan Li, he at once set to work to make her the means of wreaking vengeance upon his victorious rival, Fu Ch'ai, the Prince of Wu. Hsi Shih was trained in deportment for three years, dressed in gorgeous apparel, and sent under the care of Fan Li, ambassador to Wu, to be exhibited to Fu Ch'ai. The stratagem was successful; the Prince of Wu abandoned himself to lustful dalliance, and was ere long completely defeated by his wily neighbour. See *Kou Chien*.
Hsi Tsung. See (T'ang) **Li Yen**; (Chin^a) **Wan-yen Tan**; (Ming) **Chu Yu-chiao**.

- 680 **Hsi Wang Mu** 西王母. The Royal Lady of the West, a legendary being supposed to dwell upon the K'un-lun mountains and to have been visited there by Mu Wang. In her garden grow the peaches which ripen but once in 3000 years and confer immortality upon those who eat them. Later tradition has given her a husband called 東王公 the Royal Lord of the East.
- 681 **Hsia-hou Hsüan** 夏侯玄 (T. 太初). A man of great probity, who lived at the close of the Han dynasty, and finally took service under the House of Wei, A.D. 220, rising to be President of the Sacrificial Court. He was popularly said to be as purely transparent as though he had the sun and moon inside his breast. A daughter of his married a man who was cousin to Ts'ao Shuang, and was left a widow. When Ts'ao Shuang was executed and the whole family exterminated, and her father was persuading her to marry again, she cut off her ears; and when her relatives in a body tried to force her to remarry, she settled the matter by cutting off her nose.
- 682 **Hsia Sung** 夏竦 (T. 子喬). A.D. 985—1051. A native of Tê-an in Hupeh, who rose to high office under the Emperor Jen Tsung of the Sung dynasty. While still a young man he wrote some verses on a silk handkerchief; and on these being shown to Yang Hui-chih, the latter cried out "This is the stuff of which Ministers are made!" He was a man of learning, well-read in the Classics, history, genealogy, geomancy, and law; but he was greedy of gain and could not get on with his colleagues, so that he never was long in the capital. During his service in the provinces he did his best to put down wizards and the black art. He was ennobled as Duke, and canonised as 文莊.
- 683 **Hsia Yen** 夏言 (T. 公謹). A.D. 1482—1548. Graduating as *chin shih* in 1517, he became a Censor and gained great popularity as a reformer and opponent of the eunuchs. In 1528

he won the favour of the Emperor Shih Tsung by encouraging his proposal to erect four altars, to Heaven, Earth, the Sun, and the Moon. Chang Ts'ung in vain tried to prevent his rise, and by the end of 1536 Hsia was Prime Minister. In 1539 he was the first "Pillar of the State" under the Mings, but his pride and carelessness ere long enabled Yen Sung to turn him out. He soon regained power, only to lose it again in 1542. Restored to office, he once more lost favour through the eunuchs whom he always treated with contempt. In 1548 he was accused of taking bribes from an unsuccessful general whom he himself had nominated. On this charge he was tried, and executed. In the next reign his honours were restored, and he was canonised as 文愍.

Hsia Yü 夏育. A native of the State of Wei^a, famous for his 684 gigantic strength. He could lift a weight of about 40,000 lbs., and was remarkable for being able, among other feats, to pull the tail out of a living ox. See *Mêng Pên*.

Hsia Yüan-chi 夏元吉 (T. 維詰). Died A.D. 1430. A 685 native of Hsiang-yin in Hunan, who entered public life as a copyist. The founder of the Ming dynasty promoted him to a secretaryship in the Board of Revenue, of which he rose to be President in 1403. He laboured hard to provide for the expenses of the wars and expeditions of the Emperor Yung Lo, and for building Peking, without undue oppression. Instructed in 1411 to show the future Emperor Hsüan Tsung the condition of the people, he presented a leek to the young Prince to illustrate the hardness of their fare. He was often consulted at confidential audiences; however in 1421 his objection to the Emperor taking the field in person against the Tartars led to his imprisonment. His property was confiscated, but only cotton garments and earthenware utensils were found in his house. In 1424 the new Emperor restored him to office, and by his advice the taxes were lightened, distress

relieved, expeditions to foreign countries stopped, and charges on the acquisition of precious stones in Yünnan and Annam abolished. It was owing to his wise counsels that the Emperor Hsüan Tsung crushed his uncle Chu Kao-hsü by promptly heading an army against him. Canonised as 忠靖.

686 Hsiang 象. 23rd cent. B.C. Son, by his second wife, of the father of the Emperor Shun.

687 Hsiang 襄 or Shih Hsiang 師襄. 6th cent. B.C. The music-master who gave instruction to Confucius.

688 Hsiang An-shih 項安世 (T. 平父). Died A.D. 1208. A native of Chiang-ling, who attracted the notice of Chu Hsi and rose to high office under the Emperor Ning Tsung of the Sung dynasty. Author of the 易玩辭, a treatise on the *Canon of Changes*, and of many other works known to scholars.

689 Hsiang Chang 向長 (T. 子平). 1st cent. B.C. and A.D. A learned native of 朝歌 Chao-ko in Honan, who though very poor declined to take office and remained at home studying the *Canon of Changes*, subsisting upon the charity of friends. He said that poverty was obviously preferable to wealth, and a humble station to an exalted one; but he admitted that he could not say if death would be preferable to life. At length, about A.D. 40, when all his children were grown up and married, he retired with a friend to the mountains and was never heard of again.

690 Hsiang Chi 項籍 (T. 羽). B.C. 233—202. A nephew of Hsiang Liang, whose fortunes he followed in the revolt of the latter against the Ch'in dynasty and the resuscitation of the kingdom of Ch'u under King 懷 Huai. He was seven feet in height, and endowed with great strength both of body and mind. Appointed to serve as second under Sung I in the northern army of Ch'u, while his great rival Liu Pang received command of the southern army, he proceeded to the relief of Chü-lu, en route for Hsien-yang, the

capital of Ch'in, it being understood that whichever general first entered the capital should receive the Principality of Ch'in as his reward. But as Sung I showed a tendency to dilatoriness, Hsiang Chi, on the plea that he was at heart a traitor, went one morning into his tent and cut off his head. He then relieved Chü-lu, inflicting severe defeats on the Ch'in forces; and in B.C. 207 he prevailed upon the Ch'in general, Chang Han, to surrender with his whole army, for which Hsiang Chi gave him the title of King of Yung, with a promise of the territory of that name as soon as the Ch'in dynasty should be overthrown. He now set out for Hsien-yang; and on his way put to the sword, on suspicion of treachery, the whole army which had recently surrendered, falling upon them and butchering them in the night. On reaching the eastern pass, he found it guarded by Liu Pang's soldiers. As they offered but a feeble resistance, he easily forced his way through, and Liu Pang found himself obliged to come to terms. There was a meeting between the rivals, at which the latter narrowly escaped assassination; and a few days later Hsiang Chi sacked the city and put to death Tzü-ying, the last representative of the House of Ch'in. He then proclaimed King Huai of Ch'u as Emperor, under the title of 義帝 I Ti, and divided Ch'in between Chang Han and two of his generals. Liu Pang got Ssüch'uan and part of Shensi; and he himself became King of Ch'u and at the same time chief over the other kings, with his capital at P'êng-ch'êng. Hence he is commonly spoken of in popular literature as 霸王 Chief King. Ere long he caused the new Emperor to be assassinated, which act roused the other rulers into active measures against his bloodthirsty ambition. But he vanquished Chang Han, and then defeated and almost took prisoner Liu Pang. A peace was concluded, which Liu Pang treacherously violated; and in the contest which ensued Hsiang Chi was completely routed at the battle of 垓下 Kai-hsia.

After performing prodigies of valour in an attempt to renew the contest, he finally committed suicide. He left behind him a name inseparably associated with unscrupulous cruelty. On one occasion, when Liu Pang's father had fallen into his hands, and supplies of food had been cut off, he produced the prisoner in sight of the enemy, and sent to Liu Pang to say that unless he tendered his submission he would boil the old man alive. But Liu Pang, who kept his public duties and private feelings strictly apart, returned the following answer: — "When in the service of King Huai, you and I became sworn brothers. My father is therefore your father. However, if you do decide to boil him, kindly let me have a basin of the broth." From this reply Hsiang Chi knew that Liu Pang was not a man to be terrorised; and in accordance with the dictates of a wiser policy, the father's life was spared. He then challenged Liu Pang to single combat, which the latter declined, alleging that his strength lay rather in planning than in fighting. At an interview which took place immediately afterwards, between the lines of the two opposing camps, Liu Pang charged Hsiang Chi with having committed ten iniquitous acts; at which Hsiang Chi was so enraged that he seized his bow and wounded Liu Pang severely in the breast. But the latter, so as not to cause a panic among his soldiers, stooped down and rubbed his foot, pretending that he had been wounded on the toe, and with the aid of Chang Liang made the best of his way back to his tent. See *Fan Ts'êng, Liu Pang, Yü Chi*.

- 691 **Hsiang Chü** 香居. A bold official of the ancient State of Ch'i, who alone ventured to reprove Prince Hsüan^a for building a vast hall to cover many acres, and with three hundred doors to it, over which three years had already been spent. "Ah!" cried the Prince, "why not say this before?" Then calling the Grand Historiographer, he bade him enter in the annals the following

words: — "Prince Hsüan^a would have built a vast hall, but Hsiang Chü stopped him."

Hsiang Chung-shan 項仲山. 1st and 2nd cent. B.C. A 692 native of An-ling in Chihli, famous for scrupulous honesty in all his dealings. Even when he watered his horses in the river, he always threw in three *cash* to pay for what they had drunk.

Hsiang Hsiu 向秀 (T. 子期). 3rd cent. A.D. One of the 693 竹林七賢 Seven Sages of the Bamboo Grove, the other six being Chi K'ang, Liu Ling, Shan T'ao, Yüan Hsien, Yüan Chi, and Wang Jung. He was versatile and sympathetic, and readily adapted himself to the humours of his friends. Thus, he could practise alchemy with Chi K'ang at Lo-yang, and join 呂安 Lü An in watering his garden at Shan-yang. He wrote a strikingly original commentary on Chuang Tzü; but death interrupted his work, and he left the chapters on "Autumn Floods" and "Perfect Happiness" untouched. His son was a mere child, and the family was broken up. Kuo Hsiang got hold of the unfinished commentary; and after adding the necessary notes to "Autumn Floods," and making a few changes in "Horses' Hoofs," he published the whole as his own.

Hsiang Liang 項梁. Died B.C. 208. A native of the Ch'u 694 State, and uncle of Hsiang Chi, who in B.C. 209 rose in insurrection against the Ch'in dynasty, and in conjunction with Liu Pang succeeded in making Ch'u once more an independent kingdom, himself taking the title of Prince. In the following year however he was surprised in his camp and slain by Chang Han, the leader of the forces of Ch'in.

Hsiang Ssü 項斯 (T. 子遷). 8th and 9th cent. A.D. A 695 scholar and official of the T'ang dynasty, known for the purity of his administration, and also for the praises lavished on him by his friend 楊敬之 Yang Ching-chih who was a great admirer of

his poetry. "To speak of Hsiang Ssu" is now used as a phrase for speaking well of a person.

696 **Hsiang T'o** 項橐. 5th and 6th cent. B.C. A precocious lad, who was said to have been qualified at seven years of age to be the teacher of Confucius.

697 **Hsiao Ch'a** 蕭督 (T. 理孫). A.D. 538—562. Grandson of Hsiao Yen, first Emperor of the Liang dynasty. His claim to the throne being set aside in favour of the Emperor Hsiao Kang, he set to work to surround himself with trusty retainers, and had at last gathered a body of several thousand men ready for any enterprise. For some years he was Military Superintendent of the territory north of the Yang-tsze, and gained great popularity by his administration. Upon the capture of Chiang-ling in Hupeh by the Western Wei, he was saluted as Emperor of the Minor Liang dynasty, with the year-title 大定. Enjoying independent sovereignty in his own dominions, he still styled himself "subject" in his addresses to the more legitimate occupant of the Imperial throne. He was filial, thrifty, and a teetotaller. Canonised as 宣皇帝, with the temple name of 中宗.

Hsiao Chao Ti. See **Kao Yen.**

698 **Hsiao Chao-wên** 蕭昭文. Died A.D. 494. Brother of Hsiao Chao-yeh, whom he succeeded in 494 as fourth Emperor of the Southern Ch'i dynasty, being placed on the throne by Hsiao Luan. At the expiration of three months Luan deposed him, and soon afterwards he was put to death. Known in history as 海陵王.

699 **Hsiao Chao-yeh** 蕭昭業. Died A.D. 494. Grandson of Hsiao T'ê, whom he succeeded in 493 as third Emperor of the Southern Ch'i dynasty. He was slain by the Regent Hsiao Luan after a reign of thirteen months. Known in history as 鬱林王.

700 **Hsiao Ch'i-chiang** 蕭啓江 (T. 濬川). A distinguished Imperialist leader, who was chiefly instrumental in driving Shih

Ta-k'ai back from Hupeh into Kuangsi. He died in 1860, while pursuing Shih Ta-k'ai in Ssüch'uan, and was canonised as 壯果.

Hsiao Ching Ti. See Yüan Shan-chien.

Hsiao Chuang Ti. See Yüan Tzū-yu.

Hsiao Fang-chih 蕭方智 (T. 彗相). Born A.D. 542. Ninth 701 son of Hsiao I, and successor to Hsiao Yüan-ming as sixth and last sovereign of the Liang dynasty. He ruled merely in name under Ch'ên Pa-hsien from 555 to 557, when he was forced to abdicate in favour of Ch'ên. Known in history as 敬帝.

Hsiao Ho 蕭何. Died B.C. 193. A native of P'ei in modern 702 Kiangsu, and originally a clerk, who from the very first attached himself to the fortunes of Liu Pang and was his intimate friend and adviser for many years. In the great struggle between his chief and Hsiang Chi, it was entirely due to his energy that the army of the former was well supplied with provisions, for which important service he was ennobled as Marquis. Upon the occupation of Hsien-yang, he was overwhelmed with offerings of money, silks, and other valuables; but he would accept nothing save the official records of the population, maps of the country, and the code of laws which had been in force under the Ch'ins. Enthusiastic scholars have branded him as a "criminal for all time" for not having caused the production of such of the Classics as might then have been lying concealed in Hsien-yang, hidden to preserve them from the fate of those which perished in the Burning of the Books (see *Li Ssu*). But Hsiao Ho had practical aims. His maps gave him a knowledge of the passes and other strongholds, which later on proved invaluable to Liu Pang's cause, and he was enabled to draw up a new Penal Code for the rising dynasty of Han. He advised the removal of the capital to Ch'ang-an, as a means of breaking the more readily with the traditions of the dynasty that was passing away. Upon the outbreak of 陳豨 Ch'ên Hsi's rebellion, the

Emperor proceeded in person to Han-tan, promoting Hsiao Ho to be chief Minister and practically leaving him in charge of the realm (see *Han Hsin*). Hsiao Ho built himself a very small house, saying that if his descendants were worthy men it would be to them an example of thrift; if unworthy, then they would not quarrel for its possession. He was canonised as 文終, and is sometimes spoken of as 魏相.

- 703 **Hsiao Hsien** 蕭銑. A.D. 583–621. A great-grandson of the Emperor Yüan Ti of the Liang dynasty, and a Magistrate under the Emperor Yang Ti of the Sui dynasty. In 617, at the invitation of the Hu-Kuang rebels, he set up as King, and in 618 as Emperor, with his capital at the modern Ching-chou Fu. Though outwardly affable, he was of so jealous a nature that his best officers, fearing for their lives, readily deserted to the T'ang Emperor whose armies found little difficulty in reaching his capital. He surrendered, in order to save his people from the horrors of a prolonged siege, just before his relief arrived, and was beheaded on account of his stubborn refusal to acknowledge the House of T'ang.
- 704 **Hsiao Hung** 蕭宏. 5th cent. A.D. Brother of Hsiao Yen who became the first Emperor of the Liang dynasty. He was a great miser, and is said to have marked his piles of a million *cash* with yellow labels, and his piles of ten million with red labels. For his avarice he was reproved by 蕭綜 Hsiao Tsung, in an essay entitled 錢愚 *Mad on Money*. This story is sometimes told of Hsiao Yen.
- 705 **Hsiao I** 蕭繹 (T. 世誠). A.D. 508–554. Seventh son of Hsiao Yen. He slew the brother, known in history as 豫章王, whom Hou Ching had placed upon the throne in succession to Hsiao Kang, and proclaimed himself fourth Emperor of the Liang dynasty. In 554 the Western Wei took Chiang-ling in Hupeh, and he was put to death, after having burnt the Imperial Library. He

expressed a hope that no earthenware dogs or cocks would be placed, as usual, at his mausoleum. "For the dogs," he explained, "will not be able to guard my grave, nor will the cocks crow at dawn." He was known by the nickname of 金樓子, and was canonised as 世祖孝元皇帝.

Hsiao Kang 蕭綱 (T. 世讚). A.D. 503—551. Third son of 706 Hsiao Yen, whom he succeeded in 549 as second Emperor of the Liang dynasty. He was slain by Hou Ching. Canonised as 太宗簡文皇帝.

Hsiao Kuei 蕭巖 (T. 仁遠). A.D. 542—585. Son of Hsiao 707 Ch'a, whom he succeeded in 562 as Emperor of the Minor Liang dynasty. He appeared several times at Court, and always remained upon the best of terms with his nominal suzerain the Emperor of the N. Chou dynasty. Author of the 孝經周易義記, on the *Canons of Filial Piety and Changes*, and also of a work on the Buddhistic schools of Mahayana and Hinayana, or the Greater and Lesser Developments, entitled 大小乘幽微.

Hsiao Liang-yu 蕭良有 (T. 以占). A.D. 1540—1621. A 708 native of Han-yang, who graduated as *chū jen* at the age of fifteen, and was first at the *chin shih* examination of 1580. He was employed in literary posts until 1595, when he became Libationer in the Imperial Academy of Learning. He was denounced for usurping the functions of Board officials, and compelled to retire. Author of the 龍文鞭影, a popular record of incidents in the lives of eminent men and women.

Hsiao Luan 蕭鸞 (T. 景栖). A.D. 459—498. Nephew of 709 Hsiao Tao-ch'êng. He deposed Hsiao Chao-wên and Hsiao Chao-yeh, and succeeded the former in 494 as fifth Emperor of the Southern Ch'i dynasty. He made his way to power by the slaughter of eleven princes, but ruled with great conscientiousness. His reign was marked by a war with Wei in 495, and the rebellion of 王敬

則 Wang Ching-tsê in 496. Canonised as 高宗明帝.

- 710 Hsiao Man 小蠻. A concubine of the poet Po Chü-i, famous for her willow-wand waist, from which a wine-flask of similar proportions was also named "willow-wand." See *Fan Su*.

Hsiao Min Ti. See Yü-wên Chüo.

Hsiao Ming Ti. See Yüan I.

- 711 Hsiao Pao-chüan 蕭寶卷 (T. 智藏). A.D. 484—502.

Son of Hsiao Luan, whom he succeeded in 498 as sixth sovereign of the Southern Ch'í dynasty. A worthless debauchee who relied solely on eunuchs, he was deposed by his brother, Hsiao Pao-jung, and slain by his people when Hsiao Yen approached Nanking. His concubine P'an Fei led him to expend vast sums; and his minions, whom he used to call 鬼 Demon So-and-so, induced him to waste further amounts in the construction of new palaces. Known in history as 東昏侯.

- 712 Hsiao Pao-jung 蕭寶融 (T. 智昭). A.D. 485—502.

Eighth son of Hsiao Luan, and brother of Hsiao Pao-chüan whom he succeeded in 501 as seventh and last Emperor of the Southern Ch'í dynasty. He was the nominal head of the rebellion against his predecessor, but was really a mere puppet in the hands of Hsiao Yen, to whom he resigned the throne in 502. Canonised as 和帝.

- 713 Hsiao Shih 簫史. 6th cent. B.C. A famous flute-player of

old, named as above from his art. Duke Mu of the Ch'in State gave him his daughter 弄玉 Lung-yü to wife, and Hsiao Shih taught her to play the flute; and then, mounted upon a dragon and a phoenix, the pair went up to heaven and disappeared.

- 714 Hsiao Tao-ch'êng 蕭道成 (T. 紹伯). A.D. 429—482. A

native of Kiangsu, and a reputed descendant of Hsiao Ho. He rose by military service to high rank under the Sung dynasty, and was one of the four Regents appointed by the Emperor

Ming Ti. After deposing the last two sovereigns of that dynasty, he proclaimed himself Emperor of the Southern Ch'i dynasty in 479. He ruled well for three years, and boasted that if he could have the empire for ten years, he would make gold and clay of the same value. Canonised as **太祖高帝**.

Hsiao Tsê 蕭曠 (T. 宣遠). A.D. 440—493. Son of Hsiao 715
Tao-ch'êng, whom he succeeded in 482 as second Emperor of the Southern Ch'i dynasty. A good ruler, under whom the people were at peace, he was nevertheless extravagant and fond of pleasure. Under his reign the term of three years' service for provincial officials was instituted. See *Wang Su*. Canonised as **世祖武帝**.

Hsiao Tsung 蕭綜 (T. 溫文). 6th and 7th cent. A.D. 716
Son of Hsiao Kuei, whom he succeeded on the throne of the Minor Liang dynasty in A.D. 585, with the year-title **廣運**. When he proposed to proceed to Court in token of his allegiance to the first Emperor of the Sui dynasty, the latter sent troops to escort him. This gave rise to suspicion in the minds of some of his own officials, and there was a rising, the upshot of which was that the Minor Liang dynasty came to an end, Hsiao Tsung receiving in 587 a high appointment and being ennobled as Duke. Under the next Emperor he was held in high favour, but a stupid rumour got abroad that he was meditating a revolt, and he was dismissed to his home where he soon afterwards died. He was a good scholar, and cared nothing for fame. His one weakness was wine.

Hsiao Tsung. See (Sung) **Chao Shên**; (Ming) **Chu Yu-t'ang**.

Hsiao T'ung 蕭統 (T. 德施. H. 維摩). A.D. 501—531. 717
The eldest son of Hsiao Yen, founder of the Liang dynasty. Before he was five years old he was reported to have learnt the Classics by heart, and his later years were marked by great literary ability, notably in verse-making. Handsome and of

charming manners, mild and forbearing, he was universally loved. In 527 he nursed his mother through her last illness, and his grief for her death impaired his naturally fine constitution, for it was only at the earnest solicitation of his father that he consented either to eat or drink during the period of mourning. He was entrusted with the conduct of government affairs from 515, and displayed extraordinary aptitude. But he never attacked any one, and showed great mercy in dealing with criminal cases. Learned men were sure of his patronage, and his palace contained a large library, called the 才竝集. A lover of nature, he delighted to ramble with scholars about his beautiful park, to which he declined to add the attraction of singing-girls. When the price of grain rose in consequence of the war with Wei in 526, he lived on the most frugal fare; and throughout his life his charities were very large and kept secret, being distributed by trusty attendants who sought out all cases of distress. He even emptied his own wardrobe for the benefit of the poor, and spent large sums in burying the outcast dead. Against forced labour on public works he vehemently protested. To his father he was most respectful, and wrote to him when he himself was almost at the last gasp, in the hope of concealing his danger. His unvarying kindness had so won the people's affection that his death was bewailed throughout the kingdom. He left a volume of essays, and edited three collections of elegant compositions, entitled 文選, 文章英華, and 古今典誥文言. Like his father, he was a devout Buddhist. Canonised as 昭明太子.

- 718 Hsiao Tzŭ-hsien 蕭子顯 (T. 景陽). A.D. 489—537. Younger brother of Hsiao Tzŭ-yün. A kinsman of the Imperial lineage of the Ch'i and Liang dynasties. Author of the *History of the Southern Ch'i Dynasty*, A.D. 479—501, and of other works. The first of the above attracted the attention of the

founder of the Liang dynasty, and in 531 Hsiao was appointed to a post in the Imperial Academy. In 537, when already President of the Board of Civil Office, he went as Governor to Wu-hsing in Chehkiang where he died soon afterwards. Canonised as 驕.

Hsiao Tzū-yün 蕭子雲 (T. 景喬). A.D. 492—553. A 719 grandson of the Emperor Kao Ti of the S. Ch'i dynasty. He held office under the first sovereign of the Liang dynasty. An envoy having been sent from the kingdom of 百濟 Po-chi (in the south of modern Korea) to obtain books from China, Hsiao, who was celebrated as a calligraphist, furnished him with some 30 scrolls or sheets of manuscript, for which he was richly rewarded. He was also an ardent student of alchemy and of the black art; and ultimately took up his abode in a retired valley, where God revealed himself to the hermit and bestowed upon him a tablet of jade with a mysterious inscription. It is recorded that he was in official employ at the outbreak of the rebellion headed by Hou Ching in 551, and that he was driven from his post. He eventually took refuge in a Buddhist monastery, and perished there from want.

Hsiao Wên Ti. See **Yüan Hung-yen.**

Hsiao Wu Ti. See (Chin) **Ssü-ma Yo;** (E. Sung) **Liu Chün;** (N. Wei) **Yüan Hsiu.**

Hsiao Yen 蕭衍 (T. 叔達). A.D. 464—549. A distant 720 connection of the House of Ch'i, which ruled over southern and eastern China from A.D. 479 to 502. In 498 he became Governor of Yung-chou in Shensi. In 500 the Emperor put to death his elder brother; whereupon, in conjunction with Hsiao Pao-jung, he at once took up arms, entered Nanking in 501 and proclaimed himself Regent. Ere long he became Prince of Liang; and in 502, acting upon the advice of Shên Yo, he ascended the throne as first Emperor of the Liang dynasty. A lover of peace, he began by reducing taxation and establishing colleges in every District.

In 515 the mighty dyke along the Huai, said to have been three miles long and twelve hundred feet high, burst, and hundreds of thousands were drowned. In 547 he accepted Hou Ching's offer of allegiance, and appointed him Prince of Honan; but on Hou's defeat by the Eastern Wei, the House of Liang made peace, thus arousing Hou Ching's suspicions. In 548 the latter succeeded by treachery in crossing the Yang-tsze; and in the next year 台城 *T'ai-ch'êng* in Kiangsu was taken, and the sick Emperor was allowed to die of want and mortification in a monastery to which he had retired for the third time. He had alway been a devout Buddhist, living upon priestly fare and taking only one meal a day; and on two occasions, in 527 and 529, he actually adopted the priestly garb. He also wrote the 慈悲道場懺, a Buddhist ritual in 10 books. He was kind, learned, economical, and diligent, but unable to prevent his officials from robbing the people. Interpreting the Buddhist commandment "Thou shalt not kill" in its strictest sense, he caused the sacrificial victims to be made of dough.

- 721 Hsiao Ying-shih 蕭穎士 (T. 茂挺). 8th cent. A.D. A descendant of the Imperial House of Liang. He graduated as *chin shih* in 735, and entered upon a public career. His advance was somewhat retarded by Li Lin-fu whom he had managed to offend; but after the death of the latter he rose to fill important posts, until the growing influence of An Lu-shan forced him to take leave and travel. He was such a profound scholar that the Japanese sent an envoy asking to be allowed the use of his services in Japan, but this was refused by the Imperial advisers. He was very strict, and used to beat one of his servants unmercifully. The latter however declared that he willingly put up with it for the sake of being near so learned a man. Canonised by his disciples as 文元.

Hsiao Yü 蕭瑀 (T. 時文). 6th and 7th cent. A.D. A son 722 of Hsiao Kuei, whom he succeeded on the throne of the Minor Liang dynasty. Upon the disruption of his House, he joined the Prince of Chin, soon to be first Emperor of the Sui dynasty, and gave him his daughter in marriage. When the House of Sui fell, he transferred his services to the T'angs, and served under the first two Emperors, rising to the highest offices of State. He possessed however an ungovernable temper, and was constantly being degraded and re-instated in rank. He was a devotee of Buddhism (see *Fu I*), and about A.D. 636 he asked leave to become a priest. His request was granted; but he soon repented and wished to cancel his application, to the great annoyance of the Emperor. He died at the age of 74, and was canonised as 蕭 Reverential, a title which the Emperor declared to be unsuitable to his temper, and accordingly changed to 貞褊 Pure but Narrow.

Hsiao Yüan-ming 蕭淵明. A Prince of the Imperial House 723 of Liang, who in A.D. 555 was placed on the throne by Wang Sêng-pien as fifth Emperor of the Liang dynasty in succession to Hsiao I. This led to a feud with Ch'ên Pa-hsien, and on the death of Wang at the hands of Ch'ên, he abdicated in favour of Hsiao Fang-chih, receiving the title of 貞陽侯, by which he is known in history.

Hsieh An 謝安 (T. 安石). A.D. 320—385. Son of an 724 official in the Court of Sacrificial Worship, and the most distinguished member of a very distinguished family. In his early life he lived in retirement near Kuei-chi in Chehkiang, and to his dying day "never lost his love for Tung-shan." It was only when his brother Hsieh 萬 Wan got into difficulties that he entered upon an official career, soon rising to occupy various important posts in the provinces and at the capital. He was Governor of

Yang-chou in Kiangsu when Fu Chien approached at the head of a large army and Nanking was in a state of panic. Under his directions, Hsieh 石 Shih and Hsieh 玄 Hsüan, his brother and nephew, went to oppose the invader, and the result of the conflict was awaited with the keenest anxiety by all. Hsieh An was playing a game of *wei ch'i* when a dispatch arrived from the seat of war, saying that the enemy had been completely routed. He read it unmoved; and when a guest asked him what the news was, he replied, "Merely that my boys have defeated the rebels." He then finished the game and retired to his private apartments, where for the first time he gave way to emotions of joy. From his preference for a life of cultured leisure he earned the sobriquet of 風流宰相 the Refined Minister. During his last illness he dreamt of a cock; and this was a presage of death, for during that year Jupiter was in the sign of the cock. Canonised as 文靖.

- 725 Hsieh Ch'ao-tsung 謝超宗. 4th cent. A.D. A distinguished writer, who was said by the Emperor Hsiao Wu of the Chin dynasty to "have the plumage of the phoenix." His poems in five characters to the line were also said to be "as lovely as the budding hibiscus." Another version makes him a typically worthy son under the Sung dynasty, of whom one Hsieh 莊 Chuang said, "He has the phoenix plumage," phoenix being the personal name of his father.
- 726 Hsieh Chi 薛稷 (T. 嗣通). 7th and 8th cent. A.D. He graduated as *chin shih*, and rose by 709 to be a Censor. Later on he became President of the Board of Rites and was ennobled as Duke; but in consequence of being privy to a serious political movement, he was forced to commit suicide. An artist of no mean order, he was noted all over the empire as a calligraphist.
- 727 Hsieh Chin 解縉 (T. 大紳). A.D. 1369—1415. A native of Chi-shui in Kiangsi, who graduated as *chin shih* in 1388 and became a Censor. He was on terms of extraordinary intimacy with

the Emperor Hung Wu, and the Emperor Yung Lo took him into his closest counsels. In 1404 he strongly supported the claims of his Majesty's eldest son to be made Heir Apparent, and so earned the undying hatred of the favourite son 高照 Kao-hsü, Prince of Han, who three years later succeeded in effecting his degradation to a minor post in Kuangsi, on a false charge of revealing Palace secrets. In 1403 he had been entrusted, together with 147 literati, with the compilation of an all-comprehensive cyclopædia, which in 1405 was presented to the Throne under the title of 文獻大成. Yung Lo however was dissatisfied, and a still larger Commission, under the presidency of Hsieh Chin, Yao Kuang-hsiao, and 劉季麓 Liu Chi-ch'ih, was appointed to collect the substance of all the classical, historical, philosophical, and literary works hitherto published. This encyclopædia (see *Chu Ti*), which comprises 22,877 sections, was completed near the close of 1407. In 1411 Hsieh Chin, who had been put in charge of the supplies for the Annam expedition at 化 Hua-chou, had occasion to make an official visit to Nanking during the absence of the Emperor on one of his northern campaigns, a circumstance on which his relentless enemy, Kao-hsü, founded an accusation. He was thrown into prison, and four years later he was made drunk and buried in a heap of snow. Canonised as 文毅.

Hsieh Chü-chêng 薛居正 (T. 子平). A.D. 912--981. A 728 native of 浚儀 Hsün-i in Houan, who graduated in 934 and entered upon a public career. He held a variety of high posts, metropolitan and provincial, and was employed for a time upon the dynastic history; but he is chiefly known as the author of the 舊五代史 *Old History of the Five Dynasties*. He was noted for his kindly, amiable disposition, and for his thrifty personal habits. He died from poisoning himself with a compound which he fancied was the elixir of life. Canonised as 文惠.

- 729 **Hsieh Fang** 薛芳. Died A.D. 25. A scholar who flourished under the Emperor Ch'êng Ti. He was frequently urged to take office, but was deaf to the arguments even of Wang Mang who went to fetch him in a comfortably-padded chariot. He was finally allowed to devote himself to teaching and composing poetry, until the accession of the Emperor Kuang Wu Ti who again summoned him to Court. He died on the way thither.
- 730 **Hsieh Fang-tê** 謝枋得 (T. 君實. H. 疊出). A.D. 1226—1289. A native of 弋陽 I-yang in Kiangsi, distinguished as a poet. He graduated as *chin shih* about 1253 and entered upon a public career, but got into trouble when holding the post of Examiner by setting an unpopular theme, and was degraded. In 1275 he guaranteed the loyalty of his friend 呂師夔 Lǚ Shih-k'uei who went over to the Mongols in the following year, and had to flee for his life. He wandered about for some time, supporting himself by telling fortunes. At length he settled down in Fuhkien as a teacher. His name stood first of the 22 officials of the Sung dynasty recommended for employment under the new government by 程文海 Ch'êng Wên-hai in 1286; but he steadily declined to take office, and when brought to Peking in 1289 refused all food and died.
- 731 **Hsieh Fêng-tsu** 薛鳳祚 (T. 儀甫). A native of Shantung, who flourished as an author during the 17th century. He wrote largely on astronomy, adopting much from western sources; also, on the conservation of the Yellow River and of the Grand Canal.
- 732 **Hsieh Fu-ch'êng** 薛福成. Died A.D. 1894. A native of Kiangsu, who graduated as *chin shih* in 1867 and in 1884 became Taot'ai at Ningpo. Four years later he was promoted to be Judge of Hunan, and from 1889 to 1893 he served as Minister to England, France, Italy, and Belgium, returning to China in 1894.
- 733 **Hsieh Hsiao-o** 謝小娥. 8th and 9th cent. A.D. A young

lady of great courage, who when her betrothed husband and his father were slain by robbers, disguised herself as a man and took service in the robber-chief's household. She assassinated the latter, and managed to effect the break-up of the whole gang, after which she cut off her hair and retired to a nunnery. See *Li Kung-tso*.

Hsieh Hsü 謝緒. Died A.D. 1276. A native of Ch'ien-t'ang 734 in Chehkiang, and nephew of the Empress, who refused to take office and lived as a recluse upon a mountain in his native province. In 1274 the collapse of the 天目 T'ien-mu Hill seemed to him to presage the downfall of the Sung dynasty; and when two years later Hangchow was deserted by the Court and his aunt was taken to Peking by the Mongol invaders, he committed suicide by drowning himself. His body would not sink, but floated up stream. He was canonised by the founder of the Ming dynasty as 金龍四大王, and is now known as 龍王 the Dragon King.

Hsieh Hsüan 薛瑄 (T. 德溫. H. 敬軒 and 河汾 and 735 東河). A.D. 1389—1464. A native of 玉田 Yü-t'ien in Chihli, at which place his father was head of a college. When born, it is said that his flesh was transparent, and that his bones and organs were plainly visible. In his youth he was an eager student of philosophy, but it was not until 1420 that in compliance with his father's wish he went up for his *chü jen* degree. He passed first on the list, and in the following year graduated as *chin shih* and entered upon an official career. Rising to be sub-Director of the Grand Court of Revision, he incurred the displeasure of Wang Chên, who was then very influential with the Emperor Ying Tsung. He was implicated in a bribery case, and sentenced to death. In prison he continued his study of the *Canon of Changes*, and even when led out to execution he betrayed no fear. He was however reprieved, and went into retirement. In 1450 he was recalled, and in 1457 he became Vice President of the Board of

Rites; but his advice was not listened to, and he resigned office. Returning home he devoted himself to teaching, and his house was thronged with disciples. He was the author of the 讀書錄, a collection of miscellaneous notes, and of a number of essays, letters, etc. etc. The 道論 contains a number of his best utterances, brought together and arranged by his disciples. He was canonised as 文清, and in 1572 his tablet was placed in the Confucian Temple.

- 736 **Hsieh I** 謝逸 (T. 無逸. H. 溪堂學生). 12th cent. A.D. A native of Lin-ch'uan in Kiangsi, who having failed repeatedly to obtain the *chin shih* degree, amused himself with verse. Author of the 春秋廣微樵談, a poetical collection, and of several hundred essays, entitled 碑啓雜論. Known as 謝蝴蝶 Butterfly Hsieh, from the subject of one of his finest poems.
- 737 **Hsieh Jen-kuei** 薛仁貴. A.D. 614—683. A native of Chiang^a-chou in Shansi, who in his youth was poor and supported himself by agriculture. By various bold exploits against rebels he attracted a good deal of attention, and was at length summoned to Court, and received a command. In 658 he gained a great victory over the Koreans, and also over the Kitan Tartars; but in 670 he sustained a disastrous defeat at the hands of the Turfans, and was condemned to death. He was however only cashiered; and later on he was again entrusted with a command, and retrieved his fame by a decisive victory over the Turkic tribes.
- 738 **Hsieh Liang-tso** 謝良佐 (T. 顯道 H. 上蔡). 11th cent. A.D. A native of 上蔡 Shang-ts'ai in Honan. He graduated as *chin shih* in 1085, and entered upon an official career. After filling several posts at the capital and in the provinces, he was for some reason or other degraded and thrown into prison. He was the author of the 論語說, a work on the Confucian *Analects*; and Chu Hsi collected his miscellaneous literary remains, which

were published under the title of 上蔡語錄. In 1850 his tablet was placed in the Confucian Temple.

Hsieh Ling-yün 謝靈運. 4th and 5th cent. A.D. A native 739 of Houan, of good family, who distinguished himself through life by the eccentricity of his conduct. In his youth he was an omnivorous reader and a promising student; but he would have his clothes cut after the fashions of antiquity, and everything else modelled according to old-world designs. In this he soon had a large number of imitators, by whom he was named 謝康樂 Happy Hsieh. He roamed far and wide over the country, accompanied by a crowd of followers, crossing mountain ranges and cutting his way through forests. On one occasion, he emerged at 臨海 Liu-hai in Chehkiang, to the great terror of the local magistrate, who mistook him for a rebel leader. He received good appointments under the early Emperors of the Sung dynasty; but his eccentric and irritable disposition was always getting him into trouble, and he was sent in 424 to superintend the "boring of mountains and dredging of lakes" in far-off Kuangtung. There he appears to have mixed with disreputable characters and to have led a disorderly life, on which counts he was ere long arraigned and beheaded. He ranks as a poet of no mean order, though his work is too unconventional for the ordinary critic. He is sometimes spoken of, together with Yen Yen-chih, as 顏謝.

Hsieh Mo 謝邈 (T. 茂度). 3rd and 4th cent. A.D. An 740 official who succeeded the virtuous Têng Yu as Governor of Wu-hsing in Chehkiang, and whose rule was characterised by rapacity and corruption. He was popularly known as 謝令 Hsieh Ling.

Hsieh Shou 薛收 (T. 伯褒). 7th cent. A.D. A son of 741 Hsieh Tao-hêng. He fled to the mountains upon the accession of the Emperor Kao Tsu of the T'ang dynasty, but subsequently took office under the new rulers and became a trusted Minister of the

Emperor T'ai Tsung. He and his cousin Hsieh 元敬 Yüan-ching, and his clansman Hsieh 德音 Tê-yin, are together known as the Three Phoenixes of Ho-tung.

742 Hsieh Tao-hêng 薛道衡. 6th cent. A.D. Father of Hsieh Shou, and a Minister under the Ch'ên dynasty, noted for his brilliant scholarship. He was called by 裴瓛 P'ei T'uan the Confucius of the West, a title which had already been bestowed, and with more justice, upon Yang Chên.

743 Hsieh T'ao 薛濤. 9th cent. A.D. A famous courtesan, who lived at Ch'êng-tu in Ssüch'uan. The ornamental note-paper named after her was said to have been dipped by her in a stream from which water had been taken some years before by a concubine of Ts'ui Ning, to wash the stole of a Buddhist priest who had fallen into a cesspool, and which stream had at once become miraculously filled with flowers.

744 Hsieh T'iao 謝朓 (T. 玄暉). A native of 夏陽 Hsia-yang, who flourished in the 5th cent. A.D. He was highly distinguished as a poet, and in reference to his works Shên Yo is said to have exclaimed, "For two hundred years we have not had poetry like this!"

745 Hsieh Ts'ung 薛聰 (T. 延智). Died A.D.? 500. A native of Shensi, famed for his lofty principles and correct conduct. In 491 he entered the public service of the Northern Wei dynasty, and was the trusted counsellor and friend of the Emperor Hsiao Wên, though he refused high office. In 500 the new Emperor sent him as Governor to Ch'i-chou in Shantung, where he ruled wisely and well. Was a great student, and an expert in ancient inscriptions. Canonised as 簡懿.

746 Hsieh Ying-fang 謝應芳 (T. 于蘭). 14th cent. A.D. A native of Wu-chin in Kiangsu, famed for his profound learning. In 1341, while living as a recluse in a cottage which he styled

the 龜巢 Tortoise Nest, he was appointed Officer of Education for his native place. During the wars preceding the establishment of the Ming dynasty he retired into seclusion, but in 1364, when over seventy, he returned to Kiangsu and lived a solitary life on a mountain. He was occupied in editing the local topography, and officials passing by his residence would call and consult him. He died at the age of ninety-six. He was a fine poet, but his philosophical attainments chiefly made him famous. He hated all religion and superstition, against which he wrote the 辨惑篇.

Hsien Chu. See **Liu Pei.**

Hsien Fêng 咸豐. A.D. 1831—1861. The title of the reign 747 of 奕訢 I-chu, fourth son of the Emperor Tao Kuang. He succeeded in 1851 and proved to be a weak ruler, ill-fitted to cope with the T'ai-p'ing rebellion which broke out early in his reign. The rebels, who professed Christianity, for some time carried all before them; and it was not until 1864 that the rebellion was finally suppressed (see *Hung Hsiu-ch'üan*). The ill-timed arrogance of Commissioner Yeh had meanwhile led to a second war with England in 1858—1860, as disastrous as the former, although the first attempt to force a passage for Sir F. Bruce past the Taku Forts in 1859 was repulsed. In 1860 the allied armies of England and France were at the gates of Peking, and the Emperor fled to Jehol where he died in 1861. He left behind him an anti-foreign Regency, which was upset by a *coup d'état* of the Empress and the Princes Kung and Ch'un. Canonised as 文宗顯皇帝.

Hsien Ti. See **Liu Hsieh.**

Hsien Tsung. See (T'ang) **Li Shun**; (Ming) **Chu Chien-shên.**

Hsien Wên Ti. See **Toba Hung.**

Hsien-yü Tzū-chün 鮮于子駿. 11th cent. A.D. He served 748 as an official under Ssü-ma Kuang, who remarked that his career

was one of uninterrupted good fortune, in which sense his name is now quoted.

- 749 **Hsien Yüan** 軒轅 9th cent. A.D. A magician under the reign of the Emperor Ming Huang of the T'ang dynasty. He possessed the gift of eternal youth, and was unharmed by wild beasts. When one of the Court ladies laughed at him, he caused her to become an old and wrinkled hag, and only restored her beauty when she had humbly asked his pardon.
- 750 **Hsin Ch'i-chi** 辛棄疾 (T. 幼安). Died A.D. 1198. A native of Li-ch'êng in Shantung, who rose to distinction as a statesman under the Emperors Kao Tsung and Ning Tsung of the Sung dynasty. He called himself 稼軒居士, and under this title a collection of his writings was published. In one of his poems he declared that there were only three things worth doing in life, viz. to get drunk; to travel; and to sleep. Canonised as 忠敏 Hsin Huang Ti. See **Wang Mang**.
- 751 **Hsing Ping** 邢昺 (T. 叔明). A.D. 932-1010. A native of Ts'ao-ch u Fu in Shantung, who graduated as *chin shih* in 976 after trying no less than nine times. He rose to be President of the Boards of Works and Rites, and was the author of a work on weather-lore, entitled 耒耜歲占, which he had compiled during his early provincial career. The Emperor, to whom he used to expound the Classics with reference to current events, visited him in his last illness.
- 752 **Hsing Shao** 邢邵 (T. 子才). Died A.D.? 560. A native of Chihli, endowed with a marvellous memory, who early became famous in Wei. In 525 he was called to office in the capital, and gained great fame as a writer of memorials for high officials; but fearing the jealousy of his rivals, he retired for three years to a provincial post. After this his promotion was rapid, and he even held three offices at once. In 559 he drew up the ceremonial

proper on the death of the Emperor. In his old age he was a great student of the text of the Classics, and he is ranked as one of the Three Able Men of the northern dynasties (see *Wei Shou*).

Hsing Tsung. See **Yeh-lü Tsung-chên**.

Hsiung Kun 熊袞? 9th cent. A.D. A virtuous official of the 753 T'ang dynasty, who rose under the Emperor Chao Tsung to be a Censor and President of the Board of War. In the troubles which marked the close of the reign and ultimate downfall of the dynasty, he was reduced to poverty and had no funds to pay for the funeral of his father. Upon his loudly bewailing this want of money, a rain of *cash* fell from heaven for three consecutive days and enabled him to give his father decent burial. From this he came to be known as 忠孝雨錢公.

Hsiung Po-lung 熊伯龍 (T. 次侯. H. 鍾陵). A.D. 754 1620—1670. A native of Han-yang in Hupeh, who was a diligent student, especially of ancient literature. Rose to be secretary in the Grand Secretariat, and Vice President of the Board of Rites. He was distinguished for his correct life, and for the interest he took in the welfare of the people. His collection, entitled 勃貽堂之集, preserved many forgotten works.

Hsiung T'ing-pi 熊廷弼 (T. 飛百). Died A.D. 1625. A 755 native of Chiang-hsia in Hupeh, who graduated as *chin shih* in 1598 and became a Censor, and ten years later attracted attention by a plan to establish military colonists on the Liao-tung frontier. After several years in Liao-tung, where he improved the army but by his severity excited much ill-will, he was sent as Education Officer to Nanking. Here he gained a great name, but he was forced to retire on a charge of beating students to death. In 1619, when 楊鎬 Yang Hao was utterly routed by the Manchus, Hsiung was recalled and placed in command in Liao-tung, and by his vigorous measures soon put the country into a fair state of

defence. However Fang Ts'ung-chê kept up a constant attack on his defensive policy, and in 1620 he was superseded. In the following year the advance of the Manchus and the fall of Liao-yang caused him to be recalled. His colleague 王化貞 Wang Hua-chên insisted on an aggressive policy, and by a slight success won the support of the Court. In 1622 Wang was utterly defeated, and Hsiung withdrew all his forces to Shan-hai-kuan. Both Wang and Hsiung were imprisoned, and Wei Chung-hsien caused the latter to be executed on a charge of embezzlement and all his property and that of his relatives to be seized. In 1629 his innocence was established, and his son was allowed to bury his head.

756 Hsiung Tz'ü-lü 熊賜履 (T. 青岳). A.D. 1635—1709. A native of Hupeh. Graduated as *chin shih* in 1658, and first distinguished himself in 1667 by remonstrating with the Emperor on things in general. In 1670, the favourite Ao-pai having fallen, he rose to be secretary in the Grand Secretariat and tutor to the Emperor. In 1673 he advised the Emperor against the abolition of the Three Feudatories, — a measure which led to the rebellion of Wu San-kuei and Kêng Ching-chung. He ultimately became President of the Board of Civil Office and Grand Secretary, and in 1705 he was permitted to give up his career and return to his home. His literary efforts were confined almost entirely to exegetical notes and essays on the Classics. Canonised as 文端.

757 Hsü Ch'ao 徐潮 (T. 青來). A.D. 1646—1715. A native of Ch'ien-t'ang in Chehkiang, whose father was a simple fisherman. He graduated as *chin shih* in 1673, and rose by 1700 to be Governor of Honan. There he abolished the former heavy fees, improved irrigation, and generally reformed the administration. In 1706—7 he was in charge of important conservation works on the Yellow River; and in 1707 he was promoted to be President of the Board of Civil Office, in addition to being still Chancellor of

the Han-lin College. In 1732 he was included in the Temple of Worthies, and in 1744 he was canonised as 文敬.

Hsü Chên 許貞 (T. 薰臣). Died A.D. 1695. Originally a 758 lieutenant of Chêng Chih-lung, he submitted to the Manchus in 1646. In 1674, being then in retirement, he raised a force of volunteers and greatly distinguished himself in eastern Hunan against the forces of Kêng Ching-chung. He kept his troops from all excesses, and laboured to mitigate the horrors of war. In 1678 he became Commander-in-chief of Hunan, and in 1683 was transferred to Canton.

Hsü Ch'êng-tsu 徐承祖. A native of Kiangsu, who was 759 Secretary of Legation at Washington under Ch'ên Lan-pin, and wrote a book on America and its customs. He was sent on special service to Fuhkien during the hostilities with France, and became Minister at Tokio in October 1884. In March 1889 he was impeached for peculation in connection with the purchase in Japan of copper for making cash.

Hsü Chi 徐積 (T. 仲車). 11th cent. A.D. A native of Shan- 760 yang in Kiangsu, noted for his filial piety. Up to the age of 40 he was not married, for fear his wife might fail in her duty to his mother; neither would he take office, lest he himself might be constrained to part from her. At length he was persuaded to present himself for examination, and passed with credit; but his mother died before he was appointed to a post, and he at once retired. He then became Superintendent of Education at his native place, and ultimately married. He was very deaf, and people used to trace on the ground before him what they wanted to say. In his daily life, as well as in his writings, he was eccentric, and would sometimes sit all day long staring at a wall. He declared to Su Shih that only Chou Kung and the Great Yü were worthy of praise. Canonised as 節孝處士.

- 761 **Hsü Chieh** 徐階 (T. 子升). A.D. 1494—1574. A native of 華亭 Hua-t'ing in Kiangsu, who graduated third at the Palace examination of 1523, and served in the Han-lin College until in 1530 his objection to lower the title of Confucius led to his dismissal to a provincial Prefecture. By 1550 he had risen to be President of the Board of Rites, and was consulted when Anda laid siege to Peking. He brought about the death of Ch'ou Luan, and the dismissal of Yen Sung in 1562. He also took vigorous measures of defence against the Japanese raiders. His constant demand for the appointment of an Heir Apparent was at last successful; and he was also able to restrain the Emperor's extravagance in building temples and palaces, and to punish the quacks who pretended to have discovered the elixir of life. On the accession of the Emperor Mu Tsung in 1566, Hsü procured the issue of a general amnesty and promise of reforms; but the Emperor grew weary of his discussions, and the eunuchs also hated him. He retired in 1568. Canonised as 文貞.
- 762 **Hsü Ch'ieh** 徐鍇 (T. 楚金). A.D. 920—974. Author of the 說文繫傳, an annotated edition of the *Shuo Wen*, which is still regarded as of high authority, especially as embodying the true archaic meaning of many words the signification of which was afterwards wilfully altered by the schoolmen of the 13th century. Popularly known as 小徐 the Younger Hsü, to distinguish him from his brother Hsü Hsüan.
- 763 **Hsü Chien** 徐堅 (T. 元固). A.D. 659—729. A native of 湖 Hu-chou in Chehkiang, who distinguished himself as a writer and official under the T'ang dynasty. He assisted Chang Yüeh in editing the 三教珠英, and was a member of the Historical Commission. Author of the 初學記, a *Guide to Knowledge* for beginners. Canonised as 文齊.
- 764 **Hsü Ch'ien** 許謙 (T. 益之. H. 白雲). A.D. 1270—

1337. A native of Chin-hua in Chehkiang. Left an orphan at a early age, he devoted himself assiduously to the study of philosophy, and became famous among the scholars of his age. But he refused to take office under the Mongol dynasty, and would not even prepare his students for the public examinations. Author of the 詩集傳名物鈔, a work upon the *Odes*, and of several commentaries upon various portions of the Confucian Canon, etc. etc. He was canonised as 文懿, and in 1734 his tablet was placed in the Confucian Temple.

Hsü Ch'ien-hsüeh 徐乾學 (T. 健庵). A.D. 1631—1694. 765

Graduated as third *chin shih* in 1670, and entered the Han-lin College. Five years later he published the 讀禮通考, an examination of the *Book of Rites*, and put his learning into practice by burying his mother according to the ancient ritual. In 1688 he was President of the Board of Punishments, an office he soon relinquished in order to confine his energies to the preparation of those works which render illustrious the reign of K'ang Hsi. The Emperor had a very high opinion of him, and employed him to edit his essays, the 御製文集. His fame as a patron of literature attracted scholars from long distances, in consequence of which he was often denounced for harbouring seditious talkers. K'ang Hsi however stood by him throughout his life, even when his sons were proved to have corruptly obtained the *chü jen* degree; and when denunciations followed him after his retirement in 1690, the Emperor published a Decree deprecating attacks due to personal spite. He was recalled shortly before his death, but did not hear of the Decree. He was a great bibliophile and decipherer of ancient inscriptions. See *Hsü Yüan-wên*.

Hsü Chih 徐稚 (T. 孺子). A.D. 97—168. A native of 766

Nan-ch'ang in Kiangsi, famous for his friendship with Ch'ên Fan who always kept a special bed for him. His family was poor, and

he used to till the ground himself, refusing to eat except of what his own labour had produced. Several attempts were made to introduce him into official life, but he had no desire for this kind of distinction. On one occasion he was driven to earn the means of conveying home a friend's coffin by burnishing mirrors as he passed from stage to stage. When the mother of Kuo Lin-tsung died, he only went to the door of the house and left there a bundle of grass. Kuo remembered the passage in the *Odes* and said, "This must be the doing of Hsü Chih, the great scholar of Nan-ch'ang."

767 Hsü Chih-kao 徐知誥. Died A.D. 943. A descendant of the Prince of 建 Chien. His real name was 李昇 Li Pien (T. 正倫). Left an orphan at an early age, he was adopted by Yang Hsing-mi, founder of the Wu State; but owing to the jealousy of the sons of that potentate, he was transferred to the Minister 徐溫 Hsü Wên, whose name he took. In 963 he mounted the throne vacated by Yang P'u, changed the dynastic title to T'ang, and resumed his original name. His capital was at modern Nanking, and his rule embraced the territory between the Huai and the Yang-tsze, Kiangsi, southern Anhui, and part of Kiangsu. He restored the statutes and customs of the T'ang dynasty, patronised literature, and collected a large library. Canonised as 烈祖 of the Southern T'ang State.

768 Hsü Ching-ch'êng 許景澄. A native of Chehkiang, who graduated as *chin shih* in 1868, and entered the Han-lin College, of which he was made a sub-Reader in 1890. From 1884—1888 he was Minister to France, Italy, Germany, Austria, and Holland, and in 1890 was appointed Minister to the three last-named countries and Russia. In 1893 he became a sub-Chancellor of the Grand Secretariat, and in 1895 was promoted to be Senior Vice President of the Board of Works.

769 Hsü Ching-tsung 許敬宗 (T. 廷族). A.D. 592—672. A

native of Hangchow, and an erudite scholar, who assisted Ching Po in his history of the rise of the T'ang dynasty. The Emperor Kao Tsung favoured him because he supported the elevation of the lady afterwards famous as the Empress Wu Hou, and also the alteration in the succession. He became a Duke, but declined the post of Minister of State on the ground of age. He is accused of having abused his position as Historiographer in return for bribes, and he certainly encouraged the Emperor in his harsh treatment of upright statesmen. It was proposed to canonise him as 繆 Misleader, but on his grandson's remonstrance, 恭 was substituted.

Hsü Ching-yeh 徐敬業. 7th cent. A.D. A grandson of Li 770

Chi, under whom he served in early life. Entering the public service, he got into trouble on a charge of corruption and was banished in 684. Subsequently he and his brother Hsü 敬猷 Ching-yu, taking advantage of the disturbances consequent upon the deposition of the Emperor Chung Tsung, broke into open rebellion. Against them the Empress Wu Hou dispatched a force under 李孝逸 Li Hsiao-i, who succeeded in routing their army. The two brothers fled, but were ultimately captured and put to death.

Hsü Chung-yüan 徐仲源. A native of 望江 Wang-chiang 771

in Anhui, who cut off a piece of his thigh as medicine for a sick parent, for which the name of his village was changed to 孝感 Filial-Piety-Influences. When the parent died, birds plucked flowers and stuck them on the grave, while animals came with clods of earth in their mouths to help in building up the embankment.

Hsü Hêng 許衡 (T. 仲平. H. 魯齋). A.D. 1209—1281. 772

A native of 新鄭 Hsin-chêng in Honan, who became a disciple of Yao Shu and ultimately attracted the attention of Kublai Khan. Under that monarch he held many important posts, chiefly connected with education, and finally rose to be Grand Secretary and President of the Astronomical Board. Author of the 授日歷, a work on

the calendar. He was canonised as 文正, and in 1313 his tablet was placed in the Confucian Temple.

- 773 **Hsü Hsüan** 徐鉉 (T. 鼎臣). A.D. 916—991. A native of Kuang-ling in Kiangsu, and one of the learned men appointed by the Emperor T'ai Tsung of the Sung dynasty to bring out a corrected edition of the *Shuo Wên*, which he entitled 說文註, and which was a continuation of the work of his younger brother, Hsü Ch'ieh. His official career, during which he was President of the Board of Civil Office, was a chequered one. On one occasion he was degraded for revealing official secrets; on another, he was banished for unauthorisedly putting a man to death; and finally, about 976, when a Supervising Censor, he was accused of neglecting his mother and of adultery, and was banished to 邠 Pin-chou in Shensi where he died of cold. His works comprise the 質疑論 and 稽神錄, besides a collection of letters. He was an opponent of Buddhism, but an avowed spiritualist. Popularly known as 大徐 the Elder Hsü, to distinguish him from his brother, and also as 徐儀同, from the name of an official post which he filled. See *Han Hsi-tsai*.

- 774 **Hsü Hsün** 許遜 (T. 敬之). A.D. 240—374. A native of Nan-ch'ang in Kiangsi. Just before his birth, his mother dreamt that a golden phoenix dropped a pearl from its beak into her hand. As he grew up he devoted himself chiefly to necromancy and the black art. In 280 he was appointed to a magisterial post, and distinguished himself by his benevolence; but he soon resigned, and having perfected himself as a magician, wandered about doing good to the people, slaying dragons and ridding the country of similar pests, and on one occasion causing water to flow from a rock. In another case, by an arrangement of an iron pillar and eight cables he made it impossible for the evil spirits to continue their troublesome practices. At the age of 134 he was translated

to heaven, together with his whole family, his dogs and cats, and even the denizens of his poultry-yard.

Hsü Hui 徐惠. 7th cent. A.D. A young lady, who when only 775 eight years of age could write off an essay with ease. She was admitted as concubine into the palace of the Emperor T'ai Tsung, and took occasion to remonstrate against the extravagant expenditure upon wars and Imperial buildings, for which bold act she gained much credit, even with his Majesty himself.

Hsü Hui 徐晦. 9th cent. A.D. Protégé and friend of the 776 statesman 楊憑 Yang P'ing. When the latter was banished by his rival 李夷簡 Li I-chien, Hsü Hui alone ventured to see him off. He was entreated not to do so, lest he himself should be implicated. But he answered, "I owe everything to Yang P'ing; now that he is going into exile, shall I not bid him farewell?" Several days afterwards he received from Li I-chien an appointment as Censor. "I have never set eyes on your Excellency," he said, on taking up his post; "to what am I indebted for this honour?" "Sir," replied Li I-chien, "the man who is loyal to his friend will never be disloyal to his country."

Hsü Kan 徐幹 (T. 偉長). A poet and official, who flourished 777 at the close of the E. Han dynasty and is ranked as one of the 建安七子 Seven Scholars of the Chien-an period, A.D. 196—220, the other six being K'ung Jung, Ch'ên Liu, Wang Ts'an, Liu Chên, Ying Yang, and Yüan Yü. He was the author of the 中論, a rendering into Chinese of the *Pranyamûla shâstra tikâ* of Nâgârdjuna.

Hsü Kuang 徐廣 (T. 野民). A.D. 352—425. Younger brother 778 of Hsü Mo, and a profound scholar. He was employed upon the dynastic history, and rose to be Chief Librarian in the Imperial Library. Upon the abdication of the Emperor Kung Ti in 420, he retired into private life. To his latest hour he was seldom seen

without a book in his hand. He was the author of a work on military dress, and was considered to be an eminent authority on all matters of ceremonial etiquette.

- 779 **Hsü Kuang-ch'i 徐光啓 (T. 子先)**. A.D. 1562—1634. The famous statesman of the Ming dynasty, generally regarded as the only influential member of the mandarinat who has ever become a convert to Christianity. After graduating as first *chū jen* in 1597 and taking his *chin shih* degree in 1604, he enrolled himself as a pupil of Matteo Ricci and studied under his guidance to such purpose that he was able to produce works on the new system of astronomy as introduced by the Jesuit Fathers, besides various treatises on mathematical science. He was also author of the **農政全書**, an encyclopædia of agriculture of considerable value. With the aid of his foreign teachers he devoted considerable attention to the art of casting cannon, and never ceased to impress upon the last two Emperors of the Ming dynasty the necessity of employing artillery against the rebels. After a somewhat chequered career he rose in 1628 to be President of the Board of Rites and was ordered to reform the calendar, but by the time he had obtained any real power he was already too old for active service. The Jesuit establishment of **徐家匯 (or 園)** Sicawei, near Shanghai which was his birthplace, is named after him. Canonised as **文定**.

- 780 **Hsü Ling 徐陵 (T. 孝穆)**. A.D. 507—583. A native of modern Kiangsu, whose mother, just previous to his birth, dreamt that a rainbow-coloured cloud changed into a phoenix and settled upon her left shoulder. As a youth he was precocious, being able to compose essays at eight years old. At thirteen, he had mastered the philosophy of Lao Tzū and Chuang Tzū. A Buddhist priest, named Pao Chih, stroked his head and said, "You have here a unicorn!" Eventually he rose, under the Emperor Wu Ti of the Liang dynasty, to be a Minister of State. He had a son named **份**

Pin, who when his father was sick, cured him by reciting the *Canon of Filial Piety* for three consecutive days and nights. Canonised as 章.

Hsü Mien 徐勉 (T. 脩仁). Died A.D. 535. A native of 781 modern Kiangsu, who took a high degree and rose in 507 to be President of the Board of Civil Office under the Liang dynasty. As a child he was extremely precocious, and when only six years old composed a prayer for fine weather. **徐孝嗣** Hsü Hsiao-ssü said of him, "He is a unicorn among men, and will certainly travel far;" meaning that he would rise high in the public service. His powers of application were marvellous. He could carry on a conversation while writing dispatches. He was so rarely at home that the dogs barked at him as at a stranger. He despised wealth, and distributed his salary among his poorer friends and relatives. He was fond of exclaiming, "Others bequeath to their children wealth; to mine I bequeath an unsullied reputation." Canonised as 簡肅.

Hsü Mo 徐邈 (T. 景山). Died A.D. 249. He was a secretary 782 in a Board under the great Ts'ao Ts'ao, and served under the two Emperors who succeeded him, rising to the highest offices of State. In 242 he was appointed President of the Board of Works, but was prevented by age and infirmity from accepting the post and retired into private life. He was contemporary with Ts'ai Yung, whose fame as a winebibber he rivalled, if not eclipsed. Even when the use of liquor was altogether forbidden under the severest penalties, he was unable to resist the temptation of getting occasionally drunk. Canonised as 穆.

Hsü Mo 徐邈. A.D. 343—397. A native of 東莞 Tung- 783 kuan in Shantung, and elder brother of Hsü Kuang. He was of very prepossessing appearance and of marked literary capacity, and became a prime favourite with the Emperor Hsiao Wu of the

Chin dynasty, who raised him to high office. The death of his father aggravated an illness from which he was suffering, and he died within the year.

- 784 **Hsü Pên 徐本** (T. 立人). Died A.D. 1747. Son of Hsü Ch'ao. Graduated as *chin shih* in 1718, and after service in Peking and the provinces became in 1732 Governor of Anhui. There he improved the police, the Customs, and the tax collection, and also stopped piracy, then rife among the fishing population, by introducing a system of mutual guarantee. Recalled to Peking in 1734, he rose to be Grand Secretary, retiring in 1742. Canonised as 文穆, and in 1786 included in the Temple of Worthies.
- 785 **Hsü P'u 徐溥** (T. 時用). A.D. 1429—1499. Graduating as *chin shih* in 1454, he entered the Grand Secretariat in 1487. His quiet conservative policy, which aimed at compromise and friendly relations with his colleagues, was a relief after the energy, often vindictive, of his predecessor Liu Chi. His protests, however, failed to stir the Emperor to reform or to check the power of Li Kuang and the Taoists. Indeed, during his twelve years as Minister, he was only once received in audience. In 1497 he was entrusted with the preparation of the 明會典 *Statutes of the Ming Dynasty*, which were published in 1509. To his subordinates he was lenient, and in private life he was distinguished for filial piety, frugality, and charity. He left 800 *mou* of land free of taxes to the poor of his clan. Canonised as 文靖.
- 786 **Hsü Shao 許邵** (T. 子將). 2nd and 3rd cent. A.D. A native of P'ing-yü in Honan, who attracted the notice of Ts'ao Ts'ao but refused to serve under him, telling the great commander to his face that he was a rebel and a disturber of the public peace. He is now chiefly remembered in connection with his practice of devoting the first day of every month to criticism of his neighbours and their conduct. Hence the phrase 月旦 to criticise. He and

his brother, Hsü 虞 Ch'ien, who rose to some distinction, were known as the Two Dragons of P'ing-yü.

Hsü Shên 許慎 (T. 叔重). Died A.D.? 120. A native of 787

召陵 Shao-ling in modern Honan. He graduated as *hsiao lien* and studied under Chia K'uei, with whose name he is often associated in literature. After holding office for a short time, he retired into private life and devoted himself to books. He was a deep student of the *Five Classics*; and discovering discrepancies in the criticisms of these books, he wrote his 五經異議, a work which gave rise to the popular saying "On the *Five Classics* Hsü Shu-chung is without his peer." But it is by his *Shuo Wên* that he is now known. This was a collection, with short explanatory notes, of all the characters — about ten thousand — which were to be found in Chinese literature as then existing, written in what is now known as the Lesser Seal style. It is the oldest Chinese dictionary of which we have any record, and forms the basis of all modern etymological research. It is arranged under 540 radicals which were called into existence for that purpose, and its chief object was to exhibit the hieroglyphic character of Chinese writing. Being not quite finished at his death, it was completed by his son Hsü 冲 Ch'ung and in A.D. 121 was laid before the Emperor An Ti. In 1875 his tablet was placed in the Confucian Temple.

Hsü Shih 徐市 or **Hsü Fu 徐福**. 3rd cent. B.C. A native 788 of the Ch'i State, who persuaded the First Emperor to send out an expedition, accompanied by several thousand young men and women, to search for the Isles of the Blest which were supposed to be inhabited by Immortals.

Hsu Shih-lin 徐士林 (T. 式儒. H. 兩峰). A.D. 1684— 789 1741. The first of the two Governors of provinces admitted to the Temple of Worthies, "to encourage the others." He was famed for his judicial acumen and for his disregard of the ordinary pleasures of life.

- 790 **Hsü Shih Tzū** 許世子. A Prince named 止 Chih, Heir Apparent to the State of 許 Hsü. He is mentioned in the *Tso Chuan* as having "murdered his sovereign," and is also stigmatised by Confucius as a murderer. It would appear that he administered a potion to his sick father without having taken the precaution of previously tasting the medicine himself, and that his father died from the effects.
- 791 **Hsü Shou-hui** 徐壽輝 (T. 貞蘄). 14th cent. A.D. A cloth-trader of 羅田 Lo-t'ien in Hupeh, who was made chief of the band formed by 瑩玉 Ying Yü, a priest of 袁 Yüan-chou in Kiangsi, to prepare for the coming of Maitrêya Buddha. In 1351 he styled himself Emperor, with his capital at 蘄水 Ch'i-shui in Hupeh. After occupying Wu-ch'ang, and even Hangchow, and making an unsuccessful attack upon An-ch'ing, he suffered several reverses, and in 1356 fixed his capital at Han-yang. In 1357 he was imprisoned by Ch'ên Yu-liang in Chiang-chou, and shortly afterwards slain.
- 792 **Hsü Ta** 徐達 (T. 天德). A.D. 1329—1383. A native of Fêng-yang in Anhui, and the chief supporter of Chu Yüan-chang in his overthrow of the Mongol dynasty. Joining the latter in 1353, he immediately won his confidence and did nearly all the actual fighting on his behalf, the new sovereign declining to interfere with his dispositions. His almost unbroken series of successes culminated in the capture of Peking in 1368. He was then employed in clearing the Mongols from the north-western provinces, and in thoroughly weakening their power of aggression by frequent expeditions beyond the Chinese frontier. During the war he took two capitals and over one hundred other cities, without a single instance of murder or rapine; and when Peking changed masters, the market was not stopped for a single day. He was a plain, simple man, and never presumed on his great

services. His master described him as "the only General," without pride or conceit, entirely free from sensuality or avarice. He was ennobled as Duke, receiving his patent engraved upon an iron slab, and posthumously as Prince. Canonised as 武寧, and admitted to the Imperial Temple. His image stood first of the twenty-one placed in 1369 in the Temple of Men of Merit.

Hsü Ta-chêng 徐大正 (T. 德之). 11th cent. A.D. A native 793 of 甌寧 Ou-ning in Fuhkien, who distinguished himself as a poet and was on terms of friendship with Su Shih. He built himself a "Retreat" upon the Northern Mountain in Kuangsi, whence he came to be known as 北山學士.

Hsü Ta-ch'un 徐大春 (T. 靈台). 18th cent. A.D. A native 794 of 吳江 Wu-chiang near Soochow, distinguished as a scholar and a doctor. He wrote a commentary on the *Tao Té Ching*, and his collected medical works are known under the title of 徐氏醫書六種.

Hsü Tz'ü-p'ing 徐子平. A celebrated professor of the science 795 of astrology, who flourished under the Sung dynasty. His method of divination is still called by his name.

Hsü Wên-ching 徐文靖 (T. 位山). A native of Anhui, 796 who graduated as *chü jen* in 1724 and distinguished himself as a writer on the *Canon of Changes*, the *Tribute of Yü*, and the *Bamboo Books*. He was over ninety years of age at his death.

Hsü Yu 許由. One of the Four Philosophers of the 藐姑射 797 Miao-ku-shê mountain, the others being 齧缺 Nieh Chüeh, 王倪 Wang Ni, and 被衣 P'i I. The Emperor Yao is said to have offered him the throne, which only caused him to hurry off to wash his ears and cleanse them from such unwarrantable defilement. He used to drink from the brook in the hollow of his hand; and when some charitable person gave him a gourd, he hung it up on a tree near his hut. But the wind whistling through the

gourd produced a sound which was pleasing to his senses, to escape from which contamination he threw the gourd away.

- 798 **Hsü-yüan-mêng** 徐元夢 (T. 善長 and 蝶園). A.D. 1650—1736. A Mauchu, who graduated as *chin shih* in 1673. For many years he suffered from the enmity of the rival Ministers 明珠 Ming-chu and 索額圖 So-o-t'u, who in revenge for his refusal to pay court to either, caused him to be imprisoned and tortured on various false charges. In 1687, for nothing more than bad archery practice, the Emperor K'ang Hsi ordered him to be severely beaten and his parents to be banished to the Amoor. Next day however this harsh sentence was revoked. In the following year he became implicated, through Ming-chu, in an intrigue, and nearly died in prison. At last in 1693, after Ming-chu's fall, he gradually rose until in 1718 he was chosen as the Emperor's confidential adviser. Five years later he was degraded for a mistranslation, but rose once more high to office. On his deathbed he was visited by the eldest Prince, and finally received a public funeral. Canonised as 文定, and included in the Temple of Worthies.

- 799 **Hsü Yüan-wên** 徐元文 (T. 公肅. H. 立齋). A.D. 1634—1691. A native of Kiangsu, who graduated first at the *chin shih* examination of 1659, and was at once admitted to the society and confidence of the Emperor Shun Chih, being also entrusted with the editing of his Majesty's literary notes, under the title of 孚齋說. At the accession of the Emperor K'ang Hsi he was unjustly degraded on a question of accounts, and only in 1665 was his character vindicated. After serving in various literary posts, he aided in revising the *Canon of Filial Piety* and was placed on the Commission for preparing the *History of the Ming Dynasty*. He thus secured that the last three Ming Princes, 福 Fu, 唐 T'ang, and 桂 Kuei, and their followers, should be recorded as brave men and not as rebels. Promoted in 1680 to be President

of the Censorate he insisted that the period of mourning should be uniform for all officers, Bannermen and Peking officials having hitherto got off with short periods. In 1688 his brother Hsü Ch'ien-hsüeh was called from the provinces to be President of the Board of Punishments, and this led to his fall in 1689; for Hsü Ch'ien-hsüeh instigated the attack which drove from office the Manchu Minister 明珠 Ming-chu, whose partisans soon succeeded in forcing Hsü Yüan-wên to retire. One great reform he effected was to require an officially sealed bill of sale for every serf held by a Manchu, as hitherto many Chinese had been kidnapped and enslaved for life.

Hsüan Nü 玄女. A daughter of God, sent down to earth to 800 aid the Yellow Emperor against Ch'ih Yü.

Hsüan Ti. See (Han) **Liu Hsün**; (Ch'ên) **Ch'ên Hsü**; (N. Chou) **Yü Wên-yung**.

Hsüan Tsang 玄奘 or **Yüan Tsang** 元奘. A.D. 602—801 664. The religious designation of a man whose original name was 陳禪 Ch'ên I. A native of Honan, who became a Buddhist priest when only 20 years of age and in the year 629 set out for India, with a view to visit its holy places and to bring back copies of the sacred books of Buddhism. In 645 he returned, and was received with public honours, the Emperor T'ai Tsung conferring upon him the honorary epithet of 三藏 San Tsang. He had with him six hundred and fifty-seven Buddhist books, besides many images and pictures, and one hundred and fifty relics. He spent the rest of his life in translating these books, with the help of several learned monks appointed by the Emperor. The manuscript of his 西域記 *Record of Western Countries* was presented to the Emperor in 646, but the work as it now stands was not completed until 648. Also known as 摩訶邪那提婆 Dêva of the Greater Development, and 木叉提婆 Mòchadêva.

Hsüan Tsung. See **Li Lung-chi.**

Hsüan^a Tsung. See (T'ang) **Li Shên**; (Chin^a) **Wan-yen Hsün**; (Ming) **Chu Chan-chi.**

- 802 Hsüan Wên Chün 宣文君.** 4th cent. A.D. The title given to the mother of **韓達 Wei Ta**, President of the Court of Sacrificial Worship under the Emperor Hsiao Wu Ti of the Chin dynasty. In order to prevent the decadence of classical learning, she opened a school and lectured from behind a red curtain to some hundred and thirty students.

Hsüan Wu Ti. See **Yüan K'o.**

- 803 Hsüan Ying 玄應.** 6th cent. A.D. A Buddhist priest, author of the **一切經音義**, a work on the sounds and meanings of words in the Buddhist Canon.

- 804 Hsün Chü-po 荀巨伯.** 1st cent. A.D. A native of Hsü-chou in Honan, who when bandits were threatening the neighbourhood and all the inhabitants fled, refused to leave the bedside of a sick friend who had come to visit him. Touched by his devotion, the bandits spared his life.

- 805 Hsün Hsi 荀息 (T. 叔).** 6th cent. B.C. A Minister of the Chin State, under whose leadership the Yü and Kuo States were destroyed. When Duke Ling had spent some three years in building a nine-storey belvidere, Hsün Hsi said to him, "Your servant can pile twelve *wei-ch'i* pips one on the other, and then put nine eggs on the top of them." "Very risky!" observed the Duke. "Not nearly so risky," replied Hsün Hsi, "as your Grace's nine-storey belvidere, which for three years has kept young men from ploughing and young women from spinning." The Duke took the hint, and stopped the work.

- 806 Hsün Hsü 荀勗 (T. 公曾).** Died A.D. 289. A native of Ying-chou in Anhui, who served as an official under the Wei dynasty and subsequently under the Emperor Wu Ti of the Chin

dynasty, rising to the highest posts and aiding Chia Ch'ung in preparing his Penal Code. He took a leading part in editing the *Bamboo Books* which were discovered in Honan during that reign. He edited and also wrote a preface to the 穆天子傳, a narrative of the adventures of Mu Wang on his visit to Hsi Wang Mu. This book was said to have been found in an old tomb; but it appears from internal evidence to have been one of the numerous forgeries of the Eastern Han dynasty. Hsün Hsü was distinguished as an artist, and wrote on music (see *Yüan Hsien*). He had ten sons, three of whom rose to distinction. Canonised as 成. See *Chung Hui*.

Hsün K'uang 荀況. 3rd cent. B.C. A native of the Chao 807 State, who at the age of 50 wandered to the Ch'í State in search of education. He succeeded in making a name for himself, and was appointed Libationer; but later on he was impeached, and withdrew to the Ch'u State where he became Magistrate of 蘭陵 Lan-ling under 春申君 Ch'un Shên Chün. When the latter died he was dismissed from office, but remained in Ch'u, teaching pupils, among whom were the famous Li Ssü and Han Fei Tzü. Disgusted with life he wrote a philosophical treatise in which he maintains, in opposition to Mencius, that the nature of man at his birth is evil. He was often called 荀卿 Minister Hsün, in reference to his official position. During the reign of the Emperor Hsüan Ti of the Han dynasty, B.C. 73-48, his surname was changed from Hsün to 孫 Sun, the former being the Emperor's personal name.

Hsün Pien 荀變. 6th cent. B.C. A skilful general, whom the 808 Marquis of Wei^a would not employ because once, when a tax-gatherer, he had accepted and eaten a couple of eggs. The philosopher Tzü-ssü (see *K'üing Chi*) succeeded however in persuading the Marquis that it would be impolitic to sacrifice such an able man for so trivial an offence.

- 809 **Hsün Shuang 荀爽** (T. 慈明). A.D. 128—190. One of the eight sons of **荀叔 Hsün Shu** (T. 季和). He was such a precocious youth, being well-versed in the *Spring and Autumn* and the *Analects* by the time he was twelve years old, that the saying arose, "Among the eight dragons of the Hsün family, Tz'ü-ming is without his peer." Entering into official life, in 165 he became secretary in a Board, and continued to fill various offices until Tung Cho seized the supreme power. He then attempted flight but was constrained to take office as Minister, a post which he had held only ninety-four days when he was overtaken by illness and died.
- 810 **Hsün Yü 荀彧** (T. 文若). A.D. 161—211. A native of 潁陰 Ying yin in Anhui. Graduating in 189 he attached himself to the fortunes of Ts'ao Ts'ao, whose star seemed to him to be in the ascendant, and became his trusted adviser. In 196 he was raised to high office by the Emperor Hsien Ti, and in 199, upon the defeat of Yüan Shao, was ennobled as Marquis, Ts'ao Ts'ao recommending that even more emoluments should be assigned to him. However, in 211, when 董昭 Tung Chao and others wished Ts'ao Ts'ao to be ennobled as Duke and to be presented with the "nine valuable gifts," upon being consulted by them he observed that such procedure would be out of keeping with the character of the "superior man." Ts'ao Ts'ao did not forgive this, and intrigued to get Hsün Yü sent upon a campaign in the south. As he was starting he fell ill, and Ts'ao Ts'ao sent him a present of food to speed him on his way; but when the dishes were opened they were found to be empty. Thereupon Hsün took poison and died. It was said of him by Liu Chi that if he called at a person's house, he imparted to the place a fragrance which lasted for three days. Canonised as 敬.
- 811 **Hsün Yüeh 荀悅** (T. 仲豫). A.D. 148—209. Left an orphan at an early age, by the time he was 12 he was thoroughly

acquainted with the *Spring and Autumn Annals*; and although too poor to buy books, he managed to educate himself by stolen glances at those of other people. He was of a quiet disposition and prepossessing in appearance; but the times were out of joint, all power being in the hands of the eunuchs. Accordingly he pleaded ill-health, and went into seclusion. Later on he attracted the notice of the Emperor Hsien Ti, himself a great lover of learning, and the two spent hours together in literary discussions. He rose to be Chief Librarian of the Imperial Library and compiled the 漢紀 *Annals of the Han Dynasty*, besides writing a small work on the art of government.

Hu An-kuo 胡安國 (T. 康侯. H. 武夷). A.D. 1074— 812 1138. A native of 崇安 Ch'ung-an in Fukkien, who graduated fourth on the list of *chin shih* in 1097. It was said that his essay was the best of all sent in, but that he was not placed first because in it he had failed to censure the policy of Ssü-ma Kuang. The Emperor subsequently raised him to third on the list, and he was soon afterwards sent as Literary Chancellor to Hunan. Here he got into trouble with an adherent of Ts'ai Ching, and the latter caused him to be dismissed from the public service. Ere long he was re-instated in office and sent to Ssüch'uan, but on the death of his parents in 1113 he refused to return to public life. Ultimately however he became Expositor of the Classics under the Emperor Kao Tsung, and continued in office until his death. He was the author of the 春秋傳, a work which was written specially to restore the *Spring and Autumn Annals* to its place in the Confucian Canon from which it had been ejected by Wang An-shih. He also wrote a supplement to Ssü-ma Kuang's history, miscellaneous essays, etc. etc. On one occasion he undertook to reform a nephew, a good-for-nothing idler. He shut him up in a room by himself for a whole year, with a pile of books. At first the young man amused himself by carving figures all over the woodwork; but gradually

he settled down to read, and ultimately graduated as *chin shih*. He was canonised as 文定, and in 1437 his tablet was placed in the Confucian Temple.

- 813 **Hu Chi-t'ang** 胡季堂 (T. 升夫. H. 雲坡). A.D. 1728—1800. Son of Hu Hsü, and a distinguished official during the reign of the Emperor Ch'ien Lung who consulted him as to precedents. He was very deeply read in history and biography. Canonised as 莊敏.
- 814 **Hu Chü-jen** 胡居仁 (T. 叔心. H. 敬齋). Died A.D. 1485. A native of 梅谿 Mei-ch'i in Fuhkien, who flourished as a scholar and teacher under the Ming dynasty. He was the author of the 居業錄, and of miscellaneous essays and poems. In 1584 he was canonised as 文敬, and his tablet was placed in the Confucian Temple.
- 815 **Hu-êrh-han** 扈爾漢. A.D. 1573—1620. One of the Five Ministers of T'ai Tsu, the founder of the present dynasty, the other four being O-yi-tu, Fei-ying-tung, 何和哩安 Ho-ho-li-an, and Fei-yang-ku. He was distinguished both by valour and strategy in the wars which prepared the way for the conquest of China.
- 816 **Hu Hai** 胡亥. Died B.C. 207. The youngest son of the First Emperor. When the latter died, Li Ssü and Chao Kao the eunuch conspired to slay Fu Su, the rightful heir, and placed Hu Hai upon the throne as the Second Emperor of the ten thousand who the First Emperor had flattered himself would hand his name down to after ages. The seer Lu Shêng had prophesied that the Ch'in dynasty would be destroyed by Hu; but the First Emperor understood by "Hu" the Turkic tribes of the north, and sent against them Mêng T'ien with a large army and built the Great Wall, not knowing that the fatal Hu was all the time at his side. Hu Hai was put to death by Chao Kao within two years, and the Ch'in dynasty came to an end.

Hu Hsü 胡煦 (T. 滄曉. H. 紫弦). A.D. 1655—1736. 817

One of the profoundest writers on the *Canon of Changes*. He graduated as *chin shih* at the advanced age of fifty-eight, and at once attracted the attention of the Emperor K'ang Hsi who frequently consulted him on knotty points in the above-mentioned Canon. He rose to be senior Vice President of the Board of Rites, having been appointed in 1730 chief editor of the *History of the Ming Dynasty*. In 1731 he retired on account of a spiteful accusation that his only surviving son, Hu 季堂 Chi-t'ang, who afterwards became President of a Board, was merely an adopted son. He was recalled to office by Ch'ien Lung, who included his great work 用易函書 in the Imperial collection and caused him to be canonised as 文良公, though his rank was only that of a Vice President.

Hu Hung 胡宏 (T. 仁仲. H. 五峰). 12th cent. A.D. 818

Son of Hu An-kuo. After studying under Yang Shih, he retired to Mt. Hêng in Hunan where he spent twenty years in meditation and teaching, having for one of his disciples the famous Chang Ch'ih. He addressed several very strong remonstrances to the Throne, pointing out in one of these that while honest counsellors were often punished for outspokenness, flatterers and sycophants were allowed to go unscathed. His language was always very violent, which he explained by saying that such admonitions as he had to give could not be dressed up in terms of formal ceremony. For his father's services he was appointed to a post, but did not take it up. Author of the 知言有詩文 and the 皇王大紀.

Hu Kuang 胡廣 (T. 伯始). Died A.D. 172. A native of 819

華容 Hua-jung in Hupeh, who was left a poor orphan and began life as a menial in a public office. He managed to take his second degree; and when he presented himself at the capital for his third degree the Emperor An Ti declared that he was the first

scholar in the empire, and within one month he became secretary to a Board. Five months later he was appointed President of a Board and Chamberlain, and continued with but few checks to hold high office until his death. Though not distinguished by their boldness, his counsels were still of great value to his Imperial masters; and in a popular couplet of the day the nation congratulated itself on having such a wise and temperate man at the head of affairs. Canonised as 文恭.

820 **Hu Kuang** 胡廣 (T. 光大). A.D. 1370—1418. A native of Chi-shui in Kiangsi, who in 1400 came out first at the Palace Examination and received an appointment in the Han-lin College. He then changed his personal name to 靖 Ching; but in 1403, on being promoted to sub-Expositor, he resumed his former name Kuang. He rose to high office under the Emperor Yung Lo, accompanying his Majesty on his northern campaigns as confidential adviser and being specially entrusted with the preparation of such inscriptions as were set up to record the success of their arms. The Emperor once asked him if the people were happy. "They are happy," he replied, "but badly governed by their local Magistrates." Canonised as 穆.

821 **Hu Kung** 壺公. A magician under the Han dynasty. He used to disappear at night, and it was discovered by Fei Ch'ang-fang that he retired at sunset to a hollow gourd which hung at his doorpost. The latter at once became his disciple.

822 **Hu Lin-i** 胡林翼 (T. 貺生. H. 潤之). 1812—1861. A native of the 益陽 I-yang District in Hunan, who graduated as *chin shih* in 1836 and early distinguished himself by his successful operations against the T'ai-p'ings. In Jan. 1855 he went to assist Tsêng Kuo-fan at Kiukiang, and cleared the rebels off the Po-yang lake. In Dec. 1856 he captured Wu-ch'ang, for which he was appointed Viceroy of Hu-Kuang and received the button of the 1st

rank. Early in 1857 Hupeh was at peace, and he proceeded to lend his aid in Kiangsi, retaking Hu-k'ou at the mouth of the Po-yang lake in November. In April 1858 he captured Kiukiang. In Aug. 1858 his mother died, but he was only allowed to take 100 days for mourning. In June 1859 Shih Ta-k'ai made an attack upon 寶慶 Pao-ch'ing in Hunan, only to be driven off by Hu. During 1860 he lent his aid in Anhui and Kiangsi, and Tséng Kuo-fan declared that he deserved the credit of the capture of An-ch'ing in Sept. 1861. At his death he was ennobled, and shrines were erected to his memory in Hupeh and Hunan. As an administrator he is chiefly remarkable for his stringent application of the tithing system. His memorials and letters were edited by Tséng Kuo-ch'üan under the title of 胡文忠公集. Canonised as 文忠.

Hu-pi-lieh. See **Kublai Khan.**

Hu Wei 胡渭 (T. 臚明. H. 東樵). A.D. 1633—1714. A 823 native of Chehkiang, who though an ardent student failed to take his degree. Devoted to classical literature and especially to geography, he aided in compiling the 一統志 *Imperial Geography*. He wrote the 禹貢錐指, a work on the geography of the *Canon of History*, pointing out the errors of former identifications and detailing the history of the Yellow River inundations. He also published the 易圖明辨, an elucidation of the mysteries of the *Canon of Changes*, and the 洪範正論, a critical treatise on the "Great Plan" of the *Canon of History*.

Hu Wei-yung 胡惟庸. Died A.D. 1380. A favourite of the 824 founder of the Ming dynasty. He was chosen to be Junior Minister in 1373, against the advice of Liu Chi whom he poisoned two years later. In 1377 he became sole Minister and wielded unlimited power, deciding questions of life and death, promotion and degradation, without even asking his trusting sovereign's consent.

Greedy and unscrupulous, he soon aimed at the throne, leaguings himself with discontented officials in the provinces, offering vassalage as the price of Mongol aid, inviting the co-operation of the Japanese, and enlisting desperadoes in the capital. The plot was almost ripe for execution when his son was run over by a carter, whom Hu slew on the spot. The Emperor who had gradually become aware of some of his misdeeds, declined to let him redeem his act by payment of a fine. He was thus driven to immediate action; but an accomplice having revealed the conspiracy, he was seized and put to death together with the informer and his protégé 陳英 Ch'ên Ying, President of the Censorate.

- 825 **Hu Yen 狐偃**. 7th cent. B.C. A faithful adherent of Ch'ung Erh. He accompanied the latter in his exile and afterwards shared the prosperity of his restoration.
- 826 **Hu Yin 胡寅** (T. 明仲. H. 致堂). Died A.D. 1151. Nephew of Hu An-kuo. He graduated as *chin shih* in 1119, and after studying under Yang Shih, entered the public service. He rose to high office, and was for many years the confidential adviser of the Emperor Kao Tsung of the Southern Sung dynasty.
- 827 **Hu Yüan 胡瑗** (T. 翼之. H. 安定). A.D. 993–1059. A native of 海陵 Hai-ling in Kiangsu. Though an ardent student from his youth upwards he failed on several occasions to take his degree, and it was not until he was over forty years of age that his great learning was brought to the notice of the Emperor. After serving for a short time with Fan Chung-yen on the eastern frontier, and as Education Officer in Chehkiang, in 1045 he was appointed to the Imperial Academy. He proved a most successful teacher, and gathered around him more disciples than the hall would hold. He was a skilled musician, and also thoroughly understood the art of casting bells. In 1530 his tablet was placed in the Confucian Temple.

children. He was medical attendant in ordinary to the great Ts'ao Ts'ao; and when the famous commander became a martyr to headaches, offered to open his skull under an anæsthetic, an offer which was somewhat rudely declined. Relief however was obtained by the use of the needle. To get home to his family, he pretended that his wife was ill; and then, as he made constant excuses instead of coming back, Ts'ao Ts'ao sent to fetch him. He was thrown into prison and died there. Sometimes spoken of as 華 夷 Hua Fu.

- 831 **Huai I 懷義**. Died A.D. 694. The priest-favourite of the Empress Wu Hou of the T'ang dynasty. In 686, on assuming supreme power, she made him Director of the White Horse Temple, and the most powerful courtiers were forced to yield precedence to him. Tiring of his unrestrained wickedness, she sent him in 689 to chastise the Turkic tribes. In 694, jealous of a new favourite, he tried to set fire to the palace and was impertinent when rebuked by the Empress, for which she caused him to be beaten to death.

- 832 **Huai Nan Li Wang 淮南厲王**. 2nd cent. B.C. A brother of the Emperor Wên Ti of the Han dynasty. For conspiracy and rebellion he was banished to the modern Ssüch'uan, where he refused all food and died of hunger.

Huai Nan Tzū. See **Liu An**.

- 833 **Huai Su 懷素**. A Buddhist priest of the 7th cent. A.D., who was a famous writer of the "grass character." He was too poor to buy paper, and in its stead he used the leaves of plantains, which he cultivated in such large numbers that he called the place 綠天 Green Sky. The poet Li T'ai-po was a great admirer of his calligraphy.

Huai Ti. See **Ssü-ma Chih**.

Huai-yang Wang. See **Liu Hsüan**.

Huan Ch'i 桓麟. One of the generals of the First Emperor. 834
See *Li Mu*.

Huan Ching 桓景. A worthy of old, who studied as a pupil 835
under Fei Ch'ang-fang. One day the latter said to him, "On the
9th day of the 9th moon a calamity will come upon Ju-nan. You
must make a bag and fill it with a certain plant (*Evodia rutecarpa*,
Bth.); then you must tie the bag on to your arm, and go with your
family up to the top of a mountain and drink chrysanthemum wine.
By such means the danger can be escaped." Huan Ching did as he
was bid; and on returning home at nightfall, he found all the
dogs and poultry of his household dead. "These, you see," said
Fei Ch'ang-fang, "have *corved* as your substitutes." From this
legend came the modern custom of annual mountain-picnics on
the 9th day of the 9th moon.

Huan Ch'ung 桓冲 (T. 幼子). Died A.D. 385. Younger 836
brother of Huan Wên, whom he accompanied in his campaigns,
earning for himself the sobriquet of 征鹵將軍 and being
ennobled as Duke. Upon the death of his brother in 373, the
Emperor Hsiao Wu appointed him to high office; but he found
all power in the hands of Hsieh An, and applied for a provincial
post. Later on he failed to oppose the advance of Fu Chien (2);
and even when the latter was finally overcome, he felt his failure
so keenly that he positively died of shame. He was the best
scholar of the family, and a man of simple tastes. He absolutely
declined to wear new clothes, until his wife pointed out to him
that all old clothes must once have been new.

Huan Hsüan 桓玄 (T. 敬道). A.D. 369-404. Son of 837
Huan Wên, by a concubine. His mother sat one night watching
the shooting stars, when suddenly a star seemed to fall into a
bucket of water and lay there like a shining pearl. With a ladle
she scooped it out, and swallowed it at a gulp. In due course she

gave birth to Huan Hsüan, a bright "glory" filling the room at the time; in consequence of which the child received the pet name of 靈寶 Divine Jewel. He had two nurses to carry him, the women alleging that he was twice as heavy as an ordinary baby. His father idolised him, and made him his heir. As he grew up he began to display remarkable talent, of which he himself was fully conscious; and at first there was a disinclination at Court to give him employment. At the age of 23 he was placed upon the establishment of the Heir Apparent, but soon threw up the post in disgust. Later on he became mixed up in the schemes of Wang Kuo-pao; and in 402, after the death of Wang Kung, he was appointed Governor of Ching-chou. Then followed his contest with Prince 元顯 Yüan Hsien, who ruled over the metropolitan province (see *Ssü-ma Tao-tzü*), in the course of which he surprised Nanking, slew his opponents, and in 403 mounted the throne as Emperor of Ch'u. A year later he was attacked by Liu Yü, and overwhelmed. Struck by an arrow, which his son pulled out of the wound, and pursued by an officer with a drawn sword, he took the jade pin from his cap of State and offered it to the latter saying, "Would you kill the Son of Heaven?" "Nay," replied the officer, suiting his action to the word, "but I will slay those who rebel against him!"

838 **Huan Huo** 桓豁. A man of the Chin dynasty, famous for his skill in teaching mynahs to talk. One of his birds was imitating the voices of the various guests at a party, when finding itself unable to reproduce the accent of a gentleman who spoke as though he had a cold, the clever bird put its head inside a jar and at once made the imitation complete.

839 **Huan I** 桓伊 (T. 叔夏. H. 野王 and 于野). 4th cent. A.D. An official who brought himself into notice by aiding in the defeat of Fu Chien (2), for which services he was ennobled as

Mar. 18. He was the most skilled musician of the day; and on one occasion was summoned by the Emperor Hsiao Wu Ti to a banquet at which the great Hsieh An was present, then somewhat in disgrace on account of the escapades of his son-in-law Wang Kuo-pao. Being commanded to perform, he first played an air on the flute, and then seizing his guitar sang with much feeling the famous lines by Ts'ao Chih:

If sovereigns find it hard to play their part aright,
A Minister forsooth by weightier care is racked;
For loyal thoughts are hid and come not forth to light,
While foul suspicion lurks and taints his every act.

At this Hsieh An was so affected that he rose in tears from his place and sat down by Huan I; and stroking the latter's beard, said, "Those words, Sir, are apt indeed."

Huan Jung 桓榮 (T. 春卿). B.C. 21—A.D. 59. A native 840 of 龍亢 Lung-k'ang in Anhui, who was an ardent student but so poor that he was obliged to enter into service for a livelihood. He ultimately set up as a teacher and had great success, until the usurpation of Wang Mang caused him to pack up his books and flee to the mountains. He was over 60 when he received an appointment under the Emperor Kuang Wu Ti, after which he rapidly rose to the highest offices of State. He was much beloved by the Emperor Ming Ti, who ennobled him as Marquis and at his death went into mourning for him and followed his corpse to the grave. Displaying one day the valuable gifts he had received from the Emperor, his seal of office, etc., he cried out, "This comes of devotion to antiquity."

Huan Kung 桓公. B.C. 684—642. The title of a Duke of the 841 Ch'i State, whose surname was 姜 Chiang, and personal name 小白 Hsiao-po. He was one of the sons of Duke 釐 Li; and when the latter died, he and his brother 子糾 Tzū-chiu fled in

different directions to escape from the tyranny of the new ruler Duke Hsiang. When Duke Hsiang was murdered by his nephew 無知 Wu-chih, the two brothers returned from exile to quarrel over the succession. With the powerful aid of Kuan Chung, Hsiao-po managed to secure the throne, and for many years ruled the State of Ch'i with much energy and wisdom, crushing the barbarians on the western and northern frontiers, and taking the chief place among the 五霸 Five Confederate Leaders. But in the closing years of his life he gave way to sensuality. His body lay unburied while his sons fought for the kingdom; and during many months this once prosperous State was a scene of desolation and ruin.

- 842 **Huan Shao-chün 桓少君**. 1st cent. B.C. The wife of 鮑宣 Pao Hsüan of the Han dynasty. The latter was a student under her father who was so struck by the young man's honesty and perseverance that he gave him his daughter to wife. Coming from a rich family, she received a splendid trousseau; yet to please her husband, who said he was not accustomed to luxury, she dismissed all her maids, put on short skirts, and went out to draw water herself.
- 843 **Huan Shih-ch'ien 桓石虔 (T. 鎮惡)**. Died A.D. 388. Nephew of Huan Wên, whom he accompanied upon his campaigns, on one occasion rescuing his uncle Huan Ch'ung from Fu Chien (1) in the teeth of overwhelming numbers. His agility was extraordinary, and he once actually succeeded in pulling several arrows out of a wounded tiger. Soldiers in the enemy's camp suffering from fever and ague were instantly cured by hearing that the dreaded hero was at hand. He successfully opposed Fu Chien (2), and rose to be Governor of Ho-tung.
- 844 **Huan Tan 桓譚 (T. 君山)**. 1st cent. B.C. and A.D. A native of Kiangsu, who was Director of Music under the Emperor Ch'êng Ti of the Han dynasty. He was a man of wide learning,

and had such a large library that people used to say the possessor of his books would be richer even than I Tun. On the other hand he was somewhat of an iconoclast, and made so many enemies that he did not rise to any eminence until the reign of the Emperor Kuang Wu Ti, who appointed him Supervising Censor. In this capacity he boldly rebuked his Majesty, especially for an absurd belief in prophecy and "books of fate;" for which he nearly lost his head. His punishment was commuted to banishment, and he died on the way, aged upwards of seventy. Author of the *新論*, or *Tracts for the Times*, and some poems and funeral orations.

Huan Ti. See **Liu Chih**.

Huan Tien 桓典 (T. 公雅). Died A.D. 201. An official of 845 the Eastern Han dynasty, who distinguished himself by his bold opposition to eunuch influence. He became a Censor under the Emperor Ling Ti, and was much feared by the people who called him 驄馬御史, from a piebald horse which he used to ride.

Huan Wên 桓溫 (T. 元子). A.D. 312-373. A native 846 of 龍亢 Lung-k'ang in modern Anhui, and son of the loyal officer 桓彝 Huan I who was put to death by 韓晃 Han Huang, a lieutenant of the rebel Su Chün. While still an infant, he was pronounced by Wên Ch'iao, who heard him cry, "a child of exceptional promise," and in honour of his quasi-sponsor he was forthwith named Wên. From fifteen to eighteen his mind was occupied with the idea of avenging his father's murder, which had been brought about by the Magistrate of 涇 Ching; and when this functionary died he succeeded, under pretence of condoling with the family, in gaining admittance to the house, where the three sons were engaged in mourning. He slew the eldest on the spot, and chased the other two, who fled from him, until he had slain them both. For this act he gained much kudos at the time. Energetic and ambitious, he is reported to have

declared that if a man could not leave a name sweet to posterity, he should bequeath one that would stink for ever. Recommended to the Emperor he was able in 347 to recover Ssüch'uan for the Chin dynasty, and only the jealous rivalry of the high officials kept him from a similar success against the Chao State, which occupied the north-west. In 354 he penetrated nearly to Ch'ang-an, but being unsupported, was forced to make a disastrous retreat. Two years later he extended the Imperial territory up to the Yellow River. In 368 he attacked the Yen State which held Chihli, Shantung, and part of Honan; but his over-confidence led to a crushing defeat by Mu-jung Ch'ui at Fang-t'ou in Honan. He deposed the Emperor and set up the fifty-year-old son of the Emperor Yüan Ti, who was to abdicate when called upon. He was now at the zenith of his power; even Hsieh An saluted him from a distance. But his *protégé* died in 372. Then, when he was worshipping at the Imperial bier, the attendants became conscious of some supernatural manifestation, and heard him repeatedly saying, "Your servant dares not do this." Afterwards he declared that the spirit of the deceased Emperor had appeared to him, and that ere long he would join his Majesty in the world below. The idea intended to be conveyed was that he had been advised to mount the vacant throne, but had refused. Not long after this he sickened and died, while still only Chancellor and Regent. Canonised as 宣武.

- 847 Huang Ch'ao 黃巢. Died A.D. 884. A native of 冤句 Yüan-chü in Shantung, who was a well-to-do salt merchant, fond of harbouring fugitives from justice. In 875 he collected a number of adherents, and cast in his lot with the rebel 王仙之 Wang Hsien-chih. When the latter was defeated and his head sent to the Emperor, Huang Ch'ao became leader of the movement. After devastating the country far and wide, he

received a check from 劉巨容 Liu Chū-jung; but this was not followed up, and by 880 he had captured Ch'ang-an, the Emperor having fled to Hsien-yang. He entered the city in a sedan-chair of yellow gold, and several thousand ladies of the palace received him at the gates and saluted him as Prince. He proclaimed himself Emperor and called his dynasty the 大齊. *Ta ch'i*, and is said to have butchered some 80,000 of the inhabitants. In 881 Li K'o-yung was dispatched against him, and succeeded in defeating his troops. By 884 nothing remained to him but flight. He was hotly pursued, and at length he and his brother committed suicide, their heads being afterwards cut off and forwarded to the Emperor.

Huang Chien 黃鑑 (T. 唐卿). 10th cent. A.D. A fellow- 848 townsman of Huang K'ang. At the age of seven he was still unable to speak; but after this his talents rapidly developed, and his compositions attracted the notice of Yang I, who became his patron and introduced him to official life. After serving in the Historiographer's office, he rose to be sub-Prefect of Soochow, where he died.

Huang Chin 黃潛 (T. 晉卿). A.D. 1274—1354. A native 849 of I-wu in Chehkiang, who graduated as *chin shih* in 1315 and served in the provinces and in the Han-lin College, rising to be an Expositor and Reader to the Emperor. He was a most pure and upright official. Author of the 日損齋筆記, a series of critiques on literature; of a topography of his native place; and of a collection of miscellanies entitled 日損齋藁. He was posthumously ennobled, and canonised as 文獻.

Huang Ch'u-p'ing 黃初平. 4th cent. A.D. A native of 丹 850 谿 Tan-ch'i, who at fifteen years of age was set to tend sheep. A Taoist priest, noticing his reverential demeanour, carried him off to the Chin-hua mountain where he lived for over forty years

without once thinking of home. Ultimately his brother found him and asked him where the sheep were; to which he replied, "On the east side of the mountain." Proceeding thither, his brother found only some scattered white boulders; but Huang Ch'u-p'ing accompanied him on a second visit to the spot and called out, "Sheep, get up!" Thereupon the white stones became sheep, to the number of several tens of thousands.

851 Huang Ch'ü-pao 黄居寶 (T. 辭玉). Second son of Huang Ch'üan, distinguished as an artist and calligraphist.

852 Huang Ch'üan 黄筌 (T. 要叔). Died A.D. 981. A native of Ch'êng-tu in Ssüch'uan, who held high office under Mêng Ch'ang, the last ruler of the Posterior Shu State. But he is chiefly known as an artist, excelling in drawing of all kinds. On one occasion, when certain envoys brought some falcons to Court under the Sung dynasty, as tribute, the birds mistook a painting of pheasants by Huang Ch'üan for real live pheasants, and immediately flew to attack them.

853 Huang Fan-ch'o 黄繡綽. 8th cent. A.D. An instructor of operatic performers under the reign of the Emperor Ming Huang, put to death by the rebel An Lu-shan because he refused to renounce his allegiance.

854 Huang-fu Mi 皇甫謐 (T. 士安). A.D. 215 - 282. A famous scholar, who up to the age of twenty showed a positive dislike for all study and led a wild life. Some even thought him daft. But he was very fond of his aunt with whom he lived, and would bring home to her frequent presents of fruit which had been given to himself; and his aunt pointed out to him that according to the Canon filial piety was not made up of fish, flesh, and fowl, but rather of diligence and right conduct. Thereupon he at once set to work at books, carrying on his studies even while engaged in the agricultural pursuits necessary to earn his living. By perseverance

he became a fine scholar, and adopted literature as a profession, under the sobriquet of 元晏先生. In spite of severe rheumatism he was never without a book in his hand, and became so absorbed in his work that he would forget all about meals and bedtime. He was called the 書淫 Book Debauchee, and once when he wished to borrow works from the Emperor Wu Ti, whose proffers of office he had refused, his Majesty sent him back a cart-load to go on with. At times he had fits of depression and threatened suicide, but yielded to the remonstrances of his aunt. Meanwhile he produced essays, poetry, and several important biographical works, such as the 烈女傳, the 高士傳, and the 逸士傳. His 元晏春秋, a work on the *Spring and Autumn Annals*, had also considerable vogue.

Huang-fu Sung 皇甫嵩 (T. 義真). 2nd cent. A.D. A 855 general of the Han dynasty, employed by the Emperor Ling Ti to oppose Chang Chio when in A.D. 184 the latter became leader of the Yellow-Turban rebellion. He succeeded in inflicting a serious defeat upon the enemy and cut off several tens of thousands of heads, for which he was ennobled as Marquis. He subsequently captured the city of 廣宗 Kuang-tsung where Chang Chio had been holding out for some time; took prisoner and executed one of Chang Chio's brothers, Chang Chio himself having died meanwhile; and later on his other brother, in each case with immense slaughter of the enemy. For these services he was still further rewarded, and was summoned to co-operate with Tung Cho in defending the capital. The two however did not work well together; Huang-fu stole a march upon Tung Cho and routed the enemy single-handed. The consequence was that a bitter rivalry grew up between them, ending only with the latter's death.

Huang Hao 黃皓. 3rd cent. A.D. The favourite eunuch of 856 the second sovereign of the Minor Han dynasty. Though clever

and pushing, he did not dare to assert himself until the death of 董允 Tung Yün in 246. Tung's successor leagued himself with Huang, who gradually attained complete control of the government. His treacherous and pusillanimous counsels led to the final overthrow of the State. Têng Ai, knowing his crimes, wished to execute him; however by means of vast bribes to the family and friends of Têng, Huang escaped with his life.

- 857 **Huang Hsiang 黃香** (T. 文彊). Died A.D. 122. One of the twenty-four examples of filial piety. A native of An-lu in Hupeh, who used to fan his parents' pillow in summer to make it cool, and get into their bed in winter to take off the chill. He lost his mother when he was only nine years of age, and became a perfect skeleton through excessive grief. Being a clever and studious lad he soon acquired great proficiency in the art of composition, and it was popularly said of him at the capital that he was "without his peer." Entering upon an official career, he rose to fill the highest posts; and as Governor of portions of modern Chihli and Honan, distinguished himself by his active liberality at a time of flood and famine.
- 858 **Huang Hsieh 黃歇**. Died B.C. 237. Diplomatic agent of Prince 頃襄 Ch'ing Hsiang of the Ch'u State at the Court of Ch'in, and in B.C. 263 Prime Minister to his son Prince 考烈 K'ao Lieh, by whom he was ennobled as Prince. In B.C. 248 he removed the capital of this State to the site of modern Soochow, and enlarged the 申 Shên river, now known as the Whangpoo. He was extremely anxious that the Prince should have a male heir; and after having provided him with several concubines all to no purpose, he got hold of the daughter of a man named 李園 Li Yüan, whom he knew to be already pregnant. The issue of this union was a boy who became Heir Apparent, his mother being raised to the rank of Princess Consort. At the death of the Prince, Li

Yüan was anxious to get rid of the only man who knew the secret, and caused Huang Hsieh to be assassinated.

Huang Hsien 黃憲 (T. 叔度). 2nd cent. A.D. A virtuous 859 man of Ju-nan in Honan, popularly known as 徵君. Ch'ên Fan and Chou Yü used to say that if they failed to meet him during the space of one month, base and sordid thoughts would begin to arise. He was held in high esteem by Kuo T'ai, who declared that he was like a huge wave, which no amount of clarifying would make clear and no amount of stirring would make muddy.

Huang Huai 黃淮 (T. 宗豫). A.D. 1367—1449. Graduating 860 about 1398, he became one of the confidential advisers and constant attendants of the Emperor Yung Lo. In 1409 and 1413, during the Emperor's northern expeditions, he was an assistant to the Heir Apparent, whose appointment he had helped to secure. Chao Kao-hsü procured his imprisonment in 1414, on the ground that the Emperor was not properly greeted on his return; but the Emperor Jen Tsung released him, and made him a Grand Secretary. After being left in charge of the capital during the expedition of the Emperor Hsüan Tsung against his uncle, he retired in 1427. Canonised as 文簡.

Huang Jen 黃任 (T. 莘田). A native of Foochow, who 861 graduated in A.D. 1702, and was present for the second time at the feast to graduates in 1762. His 香草齋集, a collection of essays and poems, is held in high esteem. He also published a topography of 鼓山 Ku-shan, the famous mountain near Foochow.

Huang Kan 黃幹 (T. 直卿. H. 勉齋). A.D. 1152— 862 1221. A native of Foochow, who became a disciple of Chu Hsi and studied under him with such zeal that he completely won the regard of his master and obtained one of his daughters in marriage. Entering upon an official career, he rose to be Governor of Han-yang in Hupeh, and afterwards of An-ch'ing in Anhui,

the defences of which city he brought to a state of efficiency and so saved it from the violence of the Tartar invaders. Upon his retirement he settled down in his old home, and was soon surrounded by disciples. Besides many miscellaneous writings, he contributed largely to Chu Hsi's commentary on the *Book of Rites*. He was canonised as 文肅, and in 1724 his tablet was placed in the Confucian Temple.

863 Huang K'ang 黃亢 (T. 清臣). 10th cent. A.D. A native of P'u-ch'êng in Fuhkien, who at the age of fifteen produced such beautiful poetry as to attract the notice of several leading men of the day. He was quite dwarfish in stature, and unceremonious to the verge of rudeness, though at the same time a most refined writer. His works were published posthumously by his fellow-townsmen under the title of 東溪集.

864 Huang Mei Wêng 黃眉翁, 2nd cent. B.C. An old man with yellow eyebrows, who told Tung-fang So that he lived on air, changed his bones and washed his marrow, cast his skin and cut his hair, once in 3,000 years; and that he had done these things three times already.

865 Huang Pa 黃霸 (T. 次公). Died B.C. 51. A native of Honan, who rose to high office under the Emperor Wu Ti of the Han dynasty. His career however was a chequered one. Under the Emperor Hsüan Ti he was thrown into prison and condemned to death, but was ultimately reinstated and presented with a carriage-umbrella of honour ten feet in height, as a mark of Imperial esteem. He strove to govern with humanity; and in his own jurisdiction he very much mitigated the severity of the punishments then in vogue. On one occasion, when Governor of Ying-ch'uan in Anhui, he was advised to get rid of an old official servant, named 許丞 Hsü Ch'êng, who was quite deaf. "Oh no," he replied; "the man can kneel down and get up; he can show

visitors in and escort them to the door; besides, a little deafness is rather an advantage." He was ennobled as Marquis, and canonised as 定.

Huang Shih Kung 黄石公. A legendary being, known as 866 Mr. Yellow-Stone, said to have been the patron of Chang Liang, and also to have written the 三略, a work on military tactics.

Huang Shu-lin 黄叔琳 (T. 崑圃). A.D. 1672—1756. Graduated 867 as third *chin shih* in 1691. Rose to be Vice President of a Board, and for a time was Governor of Chehkiang, and Judge and Treasurer of Shantung. A diligent student of the Classics and history, he was generally regarded as the foremost scholar of his day. He was the author of commentaries on the *Canon of Changes* and on the *Odes*; also, of a critical exegesis of the 文心雕龍 *Art of Poetry* by Liu Hsieh, etc. Popularly known as 北平黄侍郎.

Huang Tao-chên 黄道真 A fisherman of 武陵 Wu-ling 868 in Hunan, who lived under the Chin dynasty. Some time between A.D. 280—290 he is said to have discovered a creek, hidden by peach-trees, which led to an unknown region inhabited by the descendants of fugitives from the troublous times of the Ch'in dynasty. There they lived,

The world forgetting, by the world forgot.

After being kindly treated at their hands, the fisherman returned home; but he was never again able to find the entrance of that creek.

Huang Tao-chou 黄道周 (T. 幼平 H. 石齋). A.D. 869 585—1646. A native of 漳浦 Chang-p'u in Fuhkien, who graduated as *chin shih* in 1623 and entered upon official life. After a highly chequered career, in which he was constantly being punished by degradation and banishment for boldness of speech, he raised a force and made a supreme effort to recover for the Mings the empire which had passed to the Tartars. In a battle

fought at 婺源 Wu-yüan in Anhui he was defeated and taken prisoner, and subsequently beheaded at Nanking. A diligent student of the *Canon of Changes*, he was the author of the 易象正, the 三易洞璣, and the 太函經. In 1825 his tablet was placed in the Confucian Temple.

870 Huang Tao P'o 黃道婆. A woman who is said to have migrated about the beginning of the 14th cent. A.D. from Yai-chou in Hainan to the province of Kiangnan, and to have taught the people the art of spinning and weaving cotton, introduced from Turkestan.

871 Huang Ti 黃帝. The Yellow Emperor, one of the most famous of China's legendary rulers. He is said to have reigned B.C. 2698—2598, and to have been miraculously conceived by his mother 附寶 Fu Pao, who gave birth to him on the banks of the river 姬 Chi, from which he took his surname. His personal name was 有熊 Yu-hsiung, taken from that of his hereditary Principality; and also 軒轅 Hsien-yüan, said by some to be the name of a village near which he dwelt, by others to refer to wheeled vehicles of which he was the inventor, as well as of armour, ships, pottery, and other useful appliances. The close of his long reign was made glorious by the appearance of the phoenix and the mysterious animal known as the *ch'i lin* (see *K'ung Ch'iu*), in token of his wise and humane administration. He died at the age of 111 years.

872 Huang Ting 黃鼎 (T. 尊古. H. 曠亭). A.D. 1660—1730. A great traveller, famous for his wanderings all over the empire and even into Mongolia and Burmah. He was a very clever landscape painter, and recorded his impressions of travel in pictorial form.

873 Huang T'ing-chien 黃庭堅 (T. 魯直). A.D. 1050—1110. A native of 分寧 Fên-ning in Kiangsi, who graduated as *chin shih* and entered the public service, rising to high office in the Imperial Academy and Grand Secretariat. When his mother was

seized with illness, he watched her for a whole year without leaving her bedside or even taking off his clothes; and at her death he mourned so bitterly that he himself fell ill and nearly lost his life. For this he has been placed among the twenty-four examples of filial piety. In consequence of his fearless tongue his official career was somewhat chequered; but he was greatly distinguished as a poet and calligraphist, and was ranked as one of the Four Great Scholars of the empire (see *Chang Lei*). He used to say that if a man was commonplace there was no hope for him. Those who were not commonplace behaved under ordinary circumstances like ordinary people; but when some crisis came, their real value would be made evident. He was fond of Buddhist speculations, and gave himself the sobriquet of 山谷道人. Canonised as 文節

Huang Tsung-hsi 黃宗羲 (T. 太冲). A.D. 1609—1695. 874

A native of Chehkiang, who fought on the side of the last remaining adherents of the Ming dynasty. In 1649 he went on a mission to Japan with a view to obtain assistance, but was obliged to return home without having accomplished the object of his journey. He then adopted an assumed name, declining several offers of employment under the Emperor K'ang Hsi, though he allowed a copy of his notes on the close of the Ming dynasty to be taken for use in compiling the history of that period. He was the author of many works, historical, philosophical, and mathematical. In 1886 it was proposed that he should be included in the Confucian Temple; but the high officials differed on the point, and the suggestion was ultimately abandoned.

Huang Yüan 黃琬 (T. 子琰). A.D. 141—192. Grandson 875.
of the statesman 黃瓊 Huang Ch'ung, under whose care he was brought up, his father having died. When he was only seven years old his grandfather took him to Court, summoned by the Empress to report on an almost total eclipse of the sun which

had occurred in his jurisdiction but which had not been visible at the capital. "How much of the sun was eaten?" asked her Majesty. Hrang Ch'iung was hesitating in what terms to reply, when the little boy whispered, "Grandpa; say there was about enough of the old sun left to make a new moon." Huang Ch'iung actually used these words, and was ever afterwards very proud of his grandson. The latter rose to high office, but got into trouble over a "cabal" and was unemployed for some twenty years. He rose again under Tung Cho to be Minister of State, but opposed his plan of removing the capital to Ch'ang-an; and after the attempt to assassinate Tung Cho, he was thrown into prison where he died.

- 876 **Huang Yüeh** 黃鉞 (T. 左君 and 左田). 18th and 19th cent. A.D. A native of 當塗 Tang-t'u in Anhui. He was patronised by Chu Kuei, and after graduating as *chin shih* in 1790, rose to be President of the Board of Revenue. He was so famous as an artist that many counterfeits of his pictures were produced. When over ninety he became blind, but continued to draw, under the pseudonym of 盲左. Canonised as 勤敏.

Hui Hung. See **Hung Chüeh-fan**.

- 877 **Hui K'o** 慧可. A.D. 487—593. The second of the Eastern Patriarchs of Buddhism, originally named 姬光 Chi Kuang. He was a native of 武牢 Wu-lao, and being an unusually clever boy, he read widely, especially delighting in Taoist philosophy, until he came across the Buddhist Canon and forthwith embraced that religion. At forty, after long and patient self-contemplation, he was sent to Lo-yang by a vision, and there received from Bôdhidharma the robe and bowl of the Patriarchate. In 535 he ordained Sêng Ts'an, and two years later he sent him to study in seclusion while he himself went to the capital where he preached for thirty-four years, associating with the lowest and most debauched. He subsequently taught at the 匡救 Kuang-chiu Temple, and

there he got into trouble through the jealousy of a rival teacher. The Emperor Tê Tsung of the T'ang dynasty gave him the title of 太祖禪師.

Hui Shêng 惠生. A Buddhist monk, who was sent by the Empress Dowager in A.D. 518, together with Sung Yün, to bring back from India the sacred books of Buddhism. Travelling viâ Khotan and Persia, in 520 he reached Gandhara and crossed the Indus. In A.D. 521 he started on his return journey, carrying with him 170 volumes of the *Mahayana* or *Greater Development*. 878

Hui Shih-ch'i 惠士奇 (T. 天牧 and 仲孺). A.D. 1670—1741. A native of Kiangsu, noted for his extraordinary knowledge of the Classics and of ancient history. In 1708 he graduated as first *chū jen*, and in 1709 as *chün shih*. In 1720 he was Literary Chancellor in Kuangtung, and exerted himself enthusiastically in the cause of education. In 1727 he was cashiered for remissness in building the walls of Chinkiang, but was recalled to office by the Emperor Ch'ien Lung in 1737. He wrote on the Classics, on astronomy, and on music, besides distinguishing himself as a poet. He was affectionately known to his disciples as 紅豆先生; and in old age he bestowed upon himself the sobriquet of 半農居士. 879

Hui Ssü 慧思. Died A.D. 577. The religious name of a priest of 武津 Wu-chin in Honan, surnamed 李 Li, who was the chief of the 中論 Chung-lun school of the followers of Bôdhidharma. In 572 he established himself with forty priests at the Nan-yo in Hunan, where he lectured on the method of attaining Nirvâna, refusing however to preach to the people at large. 880

Hui Ti. See (Han) Liu Ying; (Chin) Ssü-ma Chung; (Ming) Chu Yün-wên.

Hui Tsung. See Chao Chi.

Hui Tzû 惠子. 3rd and 4th cent. B.C. A celebrated schoolman, 881

contemporary with and antagonistic to Chuang Tzū. He was a lover of sophisms, arguing that fire is not hot, but that it is the man who feels hot; that there are feathers in an egg, because feathers come forth on the chicken, etc. The following account is given of him in one of the chapters of Chuang Tzū's work, which is apparently a summary by early editors: — "Hui Tzū was a man of many ideas. His works would fill five carts. But his doctrines are paradoxical, and his terms are used ambiguously." His later years were spent over the question as to how far the qualities of matter (*e. g.* hardness and whiteness) were separate existences, only to be grasped by the mind one at a time. For this idle devotion to externals, Chuang Tzū ridiculed him in the following doggerel:

God has made you a shapely sight,
Yet your only thought is the "hard and white."

- 882 **Hui Yüan 慧遠**. A.D. 333–416. A Buddhist priest, surnamed 賈 Chia, of 雁門 Yen-mên in Shansi, the founder of the Lotus School, which teaches the doctrine of a Paradise in the West, promised to the faithful worshippers of Amida Buddha. As a youth he was an ardent student of the Classics and of Taoism; but on meeting Tao An he at once became his disciple. He is said to have used the philosophy of Chuang Tzū to elucidate difficult points in his preaching. In 373 he established himself at 廬峰 Lu-fêng in Hupeh, where he taught assiduously until his death.
- 883 **Hun Chan 渾瑊**. Died A.D. 789. Hereditary Superintendent of 皋蘭 Kao-lan in Kansuh. He distinguished himself in frontier wars, and in 785 assisted Ma Sui and Li Shêng against Li Huai-kuang. It was the opinion of the Turfan chief that these three Generals saved the T'ang dynasty from his assaults, and he plotted their ruin. With the aid of jealous rivals he alienated the Emperor's affection from Ma Sui and Li Shêng; and in 787, at a meeting

to conclude a treaty of peace, he tried to seize Hun Chan who escaped with difficulty. The latter retained his post as Minister of State until his death. He was ennobled as Prince, and canonised as 忠武.

Hung-chi-la 宏吉刺 Died A.D. 1281. The Empress of Kublai 884 Khan. She aided in the establishment of his power, and he owed much to her wise counsels. She was most economical, even plaiting old bow-strings into clothing and making rugs out of the rejected parts of sheep-skins! She sympathised with the fallen Sung, reminding her husband of the transitory nature of all dynasties, and refused to take any of the Imperial booty which she said "had been amassed for their descendants and now has fallen to us." She treated the ex-Empress with great kindness, and tried to send her back to the south. Her family distinguished itself under Genghis Khan, who entered into a covenant that a daughter of that house should always be Empress, and a son an Imperial son-in-law. Consequently most of the Yüan Empresses were of the Hung-chi-la family.

Hung Chüeh-fan 洪覺範. 11th and 12th cent. A.D. A 885 native of 新昌 Hsin-ch'ang, and grandson of Hung Hao. Distinguished as a poet and a calligraphist. He and his fellow-townsmen, 鄒元佐 Tsou Yüan-tso, a professor of divination, together with his uncle, P'êng Yüan-ts'ai, were known as the 三奇 Three Wonderful Men of Hsin-ch'ang. He finally took orders as a Buddhist priest, and was known as 惠洪 Hui Hung, under which name he wrote the 冷齋夜話, the 甘露集, and the 林間錄.

Hung Chün 洪鈞. A.D.? 1840—1893. A native of Soochow, 886 who graduated as first *chin shih* in 1868, and in 1887 was appointed Minister to Russia, Austria, Germany, and Holland. In 1890 he was a Senior Vice President of the Board of War, and at the

end of 1891 he became a Minister of the Tsung-li Yamên.

887 **Hung Fu** 紅拂. The beautiful concubine of Yang Su, named from the "red flicker" (a dyed yak's-tail) which she always carried in her hand. When Li Ching visited her master she was present at the interview, fell in love with him, and fled with him that very night. See *Chang Chung-chien*.

888 **Hung Fu-t'ien** 洪福瑱 (commonly known as 天貴). A.D. 1848—1866. Son of Hung Hsiu-ch'üan, whose successor he was chosen to be, under the title of the 眞王 Perfect Prince. When Nanking fell, on the 19th July 1864, he escaped to Chehkiang, but was ultimately captured and put to death by the lingering process at the capital of Kiangsi.

889 **Hung Hao** 洪皓 (T. 光弼). A.D. 1090—1155. A native of Kiangsi, distinguished by his ability even in early youth. In 1124 he was Commissary of Records at 秀 Hsiu-chou, where he took an active part in organising relief for the sufferers from the great flood, even stopping supplies destined for the Court in order to feed the people, who called him 洪佛子 Buddha Hung. In 1129 he was sent as envoy to the Chin^a sovereign, when an attempt was made to press him into the service of Liu Yü. To this he replied that not only was he unable to serve two masters, but that he would willingly do his utmost to exterminate the rebel Liu. For this rash utterance he was banished in captivity to 冷山 Lêng-shan, where grass did not sprout before the fourth moon while snow began in the eighth moon, and where he had to live in a hole in the ground, with insufficient food and clothing. He was taken to Peking, whence he managed to communicate secretly with the two captive Emperors, on the death of one of whom he wrote a touching elegy. In 1140 he was released and sent back, and was kept at Court against his wish. Here he devoted his energies to opposing the policy of

Ch'in Kuei, in consequence of which he was appointed to various unimportant provincial posts, among others to 英 Ying-chou, where he remained nine years. He was the author of the 松漠紀聞, a small collection of historical memoranda regarding the Chin^a dynasty. It was written from memory, his notes having been taken from him and burnt on his release from captivity. He was much respected by the Tartars who were eager to possess copies of his poems and other writings. Canonised as 忠宣. See *Hung Kua*.

Hung Hsiu-ch'üan 洪秀全. A.D. 1812—1864. A native of 890 the 花 Hua District in Kuangtung, notorious as the moving spirit of the great T'ai-p'ing (Perfect Peace) rebellion. After a youth spent in desultory studies, including the doctrines of Christianity, he took up the occupation of a fortune-teller; and ere long joined the 上帝會 Society of God, organised by 朱九濤 Chu Chiu-t'ao, of which he rose to be the head, one of his chief associates being Yang Hsiu-ch'ing. In 1836 he started, on the borders of Kuangtung and Kuangsi, a sect of professing Christians, and set to work to collect followers, styling himself the Brother of Christ. In July 1850 he headed a rising in the District of 桂平 Kuei-p'ing, and made his way, plundering and ravaging, as far as 永安 Yung-an. He then adopted the term 太平天國 Heavenly Dynasty of Perfect Peace, styling himself the 天王 Heavenly King; and working his way northwards in 1853, he captured Wu-ch'ang and all the other cities on the Yang-tsze down to An-ch'ing. On the 11th March 1853 he took Nanking; and with that city as his headquarters he succeeded in capturing over six hundred other cities in no less than sixteen out of the eighteen provinces. There he remained until 1864, when the Imperial forces under Tsêng Kuo-fan closed around him and the fall of the city was imminent. On the 30th of June,

seeing that all was lost, he took poison, his body being subsequently found and burnt. On the 19th July Nanking was taken by assault, and one of the greatest rebellions the world has ever seen was at an end. From the fact that the T'ai-p'ings ceased to shave the head and wear a queue according to the Manchu fashion, they also came to be known as the Long-haired Rebels.

891 **Hung Jen** 弘忍. A.D. 602—675. The fifth of the Eastern Patriarchs of Buddhism. He was the son by a miraculous conception of a virgin named Chou of 黃梅. Huang-mei in Hupeh, and was the re-incarnation of an aged wood-gatherer who applied to Tao Hsin for instruction. His mother was driven out by her parents and reduced with her son to beggary. He gained the favour of the fourth Patriarch, whom he succeeded. About 670 Lu Hui-nêng came to him from Hsin-chou in Kuangtung, and was set to menial work. Soon afterwards the Patriarch told each of his monks, over 700 in number, to compose a gâthâ, in order to decide who should be his successor. The favourite, 神秀 Shên Hsiu, wrote on a wall the following lines: —

Man's body is like the Bôdhi tree;
His mind is like a mirror
And should be constantly cleaned,
Lest dust should stick to it.

Whereupon Lu Hui-nêng came by night and wrote alongside: —

There is no such thing as the Bôdhi tree;
There is no such thing as a mirror;
There is nothing which has a real existence;
How then can dust be attracted?

He thus triumphed over Shên Hsiu; and having been invested as the last Patriarch, was sent off to study in seclusion. Then, declaring that his doctrine was complete, Hung Jen appeared no more in public.

Hung Kua 洪适 (T. 景伯). A.D. 1117—1184. Eldest son 892 of Hung Hao. He and his two brothers, Hung Tsun and Hung Mai, were all distinguished public servants and men of letters, being popularly known as the 三洪 Three Hungs. He graduated in 1142, and by 1164 he was a secretary in the Privy Council and rapidly rose to be a Minister of State, but resigned his post in a few months. Author of the 隸釋, a collection of inscriptions of the Han dynasty, published in 1167, to which he afterwards added a supplement. Canonised as 文惠.

Hung Liang-chi 洪亮吉 (T. 稚存). A.D. 1746—1809. A 893 native of Anhui, who did not graduate until 1790, becoming Literary Chancellor of Kueichou in 1792. He got into trouble for attacking the high officials, but was pardoned after a hundred days spent in Ili. Of a jovial disposition, fond of wine and laughter, he was also a man of wide learning and great poetical talents. He was the author of the 左傳詁, and of other works on the Classics; also of the 乾隆府廳州縣圖, a geography of the empire, and of a collection of poems. He gave himself the name of 更生居士.

Hung Mai 洪邁 (T. 景盧. H. 容齋). A.D. 1124—1203. 894 Third son of Hung Hao, and one of the "Three Hungs" (see *Hung Kua*). Graduating in 1145, he served against the Chins^a, and in 1162 he was sent to congratulate the Chin^a Emperor Shih Tsung on his accession. He refused however to adopt the slavish attitude which had been exacted from previous envoys, and returned, after having been shut up for three days without food in Peking, only to be degraded. In 1167 he was made a secretary in the Privy Council, and then a sub-Chancellor of the Han-lin College, as a reward for restoring discipline in the Chehkiang forces. He was the author of several works; among others, of the 容齋隨筆 collection of extracts from the national literature, with criticisms

which are marked by depth of research and accuracy of judgment. He also distinguished himself by his attitude towards the 方言 which had previously been attributed to Yang Hsiung, striving to show that it could not possibly have come from the pen of that writer.

- 895 **Hung Tsun** 洪遵 (T. 景嚴). A.D. 1120—1174. Second son of Hung Hao, and one of the "Three Hungs" (see *Hung Kua*). He graduated in 1142, and served at intervals on the Privy Council for many years. Author of the 泉志, the earliest extant work on coinage, with plates and descriptions of coins from remote times to the middle of the tenth century, including legitimate currency, coins of usurpers, foreign coins, and medals. Canonised as 文安. **Hung Wu**. See **Chu Yüan-chang**.

I.

- 896 **I Chih** 伊陟. Son of I Yin, to whose office and dignities he succeeded. When a mulberry-tree grew up suddenly in the courtyard of the palace, I Chih warned the Emperor 太戊 T'ai Mou, B.C. 1687—1562, that this omen signified a lack of virtue in the administration. T'ai Mou thereupon set to work to perform more diligently the duties of a sovereign, and in three days the mulberry-tree died.
- 897 **I Ching** 義淨. A.D. 635—713. A native of Fan-yang in Chihli, whose surname was 張 (T. 文明). He had barely shed his milk-teeth ere he decided to give up his family and become a Buddhist priest. At fifteen he longed to emulate the deeds of Fa Hsien and Hsüan Chuang, but it was not until he was thirty-seven that he could realise the dream of his life. He spent the interval in close study, devoting five years to the Vinaya. At length, in 671, he set out for India, breaking his journey at Palembang in Sumatra, where he spent six months studying Sanscrit. Thence he sailed to

Tamralipti on the Hooghly, and went on to Nalanda, which became his home for the following ten years. In the year 695 he returned to China and was received at the capital with much honour. He brought back with him some 400 Buddhist works, an image of Indra, and 300 relics. He spent the rest of his life in teaching and writing, leaving behind him an account of his travels from which may be gathered an excellent view of monastic life in India during the 7th century.

I Ch'iu 奕秋. The sobriquet of a man of old, named Ch'iu. 898 who was the champion *wei ch'i* player of his day. He is mentioned by Mencius.

I-êrh-tê 伊爾德. A.D. 1606—1661. A distinguished Manchu 899 general, who in 1648 effected the capture of the Ming prince 福 Fu at Wuhu, and subsequently took a leading part in the subjugation of Kuangtung, Kiangsi, Hunan, etc. Twice degraded, he was nevertheless chosen to drive the Ming prince of Lu from his last stronghold in Chusan in 1657, for which service he was ennobled as Marquis. Died while completing the conquest of Yunnan. Canonised as 襄敏.

I-êrh-têng 伊爾登. Tenth son of O-yi-tu. Died A.D. 1663. 900 A successful leader of the Manchu forces in their war with China, and a trusted counsellor of the Emperor Shun Chih. Ennobled as Earl and canonised as 忠直.

I Hsien 義軒. A famous physician of remote antiquity. 901

I Hsing 一行. A.D. 672—717. The religious designation of the 902 Buddhist astronomer 張遂 Chang Sui. A clever youth, he wandered about until summoned to Court by the Emperor Hsüan Tsung, who was so struck by his marvellous feats of memory that he addressed him as 聖 Holy Man or Prophet. His sense of justice was so keen that on one occasion he refused to interfere with a sentence on the son of an old woman who had been most kind

to him as a boy. He is credited with magical powers, and foretold the rebellion of An Lu-shan. The Emperor mourned for him, and composed his epitaph. His reformed calendar was adopted in 721. He was the author of a large work on ritual, and of some mathematical treatises. Canonised as **大慧禪師**.

903 I Hsüan 義玄. Died A.D. 867. The religious name of the founder of the famous **臨濟** Lin-chi school of Buddhism. Its object is to show the difficulty of self-improvement, and how each man has the requisite power in himself to conquer that difficulty. I Hsüan, surnamed **邢** Hsing, was a native of Shantung, and in early life visited several of the then noted teachers of Buddhism. Later on he settled at a small monastery near the modern **正定** Chêng-ting Fu in Chihli, and was supposed to possess magical powers. Canonised as **慧照**.

904 I I 邑夷. The reputed builder of wheeled vehicles in the reign of the Yellow Emperor, B.C. 2697.

905 I-jen 異人. Died B.C. 247. The personal name of a grandson of Chao Hsiang, ruler of the Ch'in State. In 250 he succeeded his father and reigned under the title of **莊襄** Chuang Hsiang. Reputed father of the First Emperor (see *Lü Pu-wei*).

906 I K'uan 兒寬. Died B.C. 112. A famous scholar, who flourished under the Emperor Wu Ti of the Han dynasty. He was at first so poor that he had to study while hoeing as an agricultural labourer. He rose to be Censor, and in 104 was appointed to correct the calendar.

907 I Kung 懿公. 7th cent. B.C. A Duke of the Wei^a State, noted for his love of cranes. He even carried one into battle with him when fighting against the northern barbarians, which piece of folly, acting upon the minds of his soldiers, is said to have cost him a severe defeat.

908 I-sang-o 伊桑阿. A.D. 1638—1703. An Imperial clansman,

who graduated as *chin shih* in 1652, and rose to be President of the Board of Revenue in 1677. In 1682 he inspected the Yellow River, and advised against a proposed change to sea-transportation for the tribute rice. At the end of the year he superintended the preparation at Ninguta in Kirin of a fleet to check Russian encroachment. In 1697 he was entrusted with the establishment of courier-service during the expedition of K'ang Hsi against Galdan. He was noted for his aversion to capital punishment. Canonised as 文端, and admitted in 1747 into the Temple of Worthies.

I-ssü-ma-yin 亦思馬因. A Mahomedan, a native of 909 Turkestan, who accompanied A-lao-wa-ting to Hangchow. In 1273 he served at the siege of Hsiang-yang. He surveyed the approaches, and planted a mangonel at the south-east corner. Its weight was 150 catties (over 200 *lbs.*); and when the machinery was discharged, the noise "shook heaven and earth." It broke down all before it, and pierced the ground to a depth of 7 feet. He died in 1330, and was succeeded by his son 亞古 Yakoo.

I Ti 儀狄. B.C. 2200. The reputed inventor of wine. He is 910 said to have prepared some and to have presented it to the Great Yü, who tasted it and was pleased with the flavour, but said, "In after ages this wine will become a great curse." Therefore he banished I Ti, and forbade its use.

I Tsung. See Li Ts'ui.

I Wu 夷吾. 7th cent. B.C. Brother to Ch'ung Erh, and like 911 him for many years an exile. Known in history as 惠公.

I Ya 易牙. 7th cent. B.C. A native of 雍 Yung-chou, whose 912 personal name was 巫 Wu, Ya being his style. He became chief cook to Duke Huan of Ch'i (see *Huan Kung*); and when that potentate said he had tasted all flavours except that of a boiled baby, I Ya at once cooked his own son and served up the dish

to his master. His palate was so delicate that he could distinguish between the waters of the 淄 Tzû and the 澠 Shêng rivers.

913 I Yin 伊尹. 18th cent. B.C. Minister under Ch'êng T'ang, first Emperor of the Shang dynasty. The envoy sent to summon him to Court returned five times before he could persuade I Yin to accompany him. He was at once placed at the head of the administration, and took part in the campaign against the infamous tyrant Chieh Kuei which put an end to the Hsia dynasty and placed his master upon the throne. He banished Ch'êng T'ang's grandson, who ultimately succeeded, for misconduct, and kept him in exile until he promised to reform. He conferred many benefits upon the State by the wisdom of his counsels, and when he died there is said to have been a dense fog for three days. Some say that his personal name was 阿衡 A-hêng; others that it was 摯 Chih. Tradition has it that he was born in a hollow mulberry-tree, and that he ingratiated himself with Ch'êng T'ang by means of his skill in cookery.

914 I Yüan 藝元. 13th cent. A.D. A famous maker of clay and metal images for Buddhistic worship. His images were said to be quite lifelike in appearance.

915 Ile Chepe 懿璘質班. A.D. 1326—1332. Second son of Hosila. At the death of Táp Timur, he was placed upon the throne by the latter's widow as ninth Emperor of the Yüan dynasty, but died within the year. Canonised as 寧宗.

J.

916 Jan Ch'iu 冉求 (T. 子有). Born B.C. 520. One of the disciples of Confucius, who accompanied his master when the latter quitted his native State of Lu. Subsequently he took office, and incurred the censure of Confucius by doubling the tax on grain in order to increase the revenues of his sovereign.

Jan Kêng 冉耕 (T. 伯牛). Born B.C. 544. One of the 917 disciples of Confucius, and a native of the Lu State. He was daring in word and upright in conduct. When he was dying of a loathsome disease, Confucius would not go into the room to take leave of him, but shook hands with him through the window. The older commentators think that the Master was deterred by the disease, but Chu Hsi maintains that it was because the patient's bed was wrongly placed at the south side of the room.

Jan Yung 冉雍 (T. 仲弓). Born B.C. 523. One of the 918 disciples of Confucius, by whom he was highly esteemed.

Jang Chū 穰苴. 5th cent. B.C. A military commander under 919 Duke 景 Ching of the Ch'i State, and a writer on the art of war.

Jao T'ing-hsüan 饒廷選 (T. 枚臣). A.D. 1803—1861. 920 Rose from the ranks of the Fuhkien army, and distinguished himself greatly against the T'ai-p'ing rebels in Chehkiang, of which province he became Commander-in-chief. He was slain at the taking of Hangchow, after a prolonged and determined resistance. Canonised as 莊勇

Jen Ch'i-yün 任啓運 (T. 翼聖). A.D. 1669—1744. Devoted 921 from his boyhood to the study of philosophy, he graduated in 1723 and was employed in editing the Topography of Kiangnan. He subsequently rose to be President of the Censorate. He was the author of a revised version of the *Book of Rites* and of a work on ancient architecture, besides editing the *Four Books*, the *Canon of Filial Piety*, etc. etc. He is popularly known as 釣台先生, from his place of residence in Chibli.

Jen Fang 任昉 (T. 彥升) 5th and 6th cent. A.D. A high 922 official under the Ch'i and Liang dynasties. At the early age of eight he already excelled in composition, and ere long both Wang Chien and Shên Yo had to acknowledge his superiority of style.

On one occasion, 褚彥回 Ch'ü Yen-hui said to Jen's father, "You have there a son, a hundred of whom would not be considered many, while even one cannot be reckoned as few." When acting as Censor under the Emperor Wu Ti of the Liang dynasty, his accusations or impeachments were always written on white paper, and were consequently of a more serious character than those written on yellow paper.

- 923 **Jen Hsiao 任囂**. 3rd cent. B.C. Governor of modern Kuangtung under the First Emperor. He carried with him 500,000 military colonists to aid in reclaiming and settling the new territory, fixing his residence on the site of the modern city of Canton. During the short-lived reign of the Second Emperor, he felt his end approaching; and sending for Chao T'o, he confided to him his anticipations as to the coming revolt of Ch'ên Shêng and the troubles likely to be brought upon the country by Hsiang Chi and others.
- 924 **Jen Kung Tzū 任公子**. A famous fisherman of old. He fished in the sea with a cable and a huge hook on which fifty oxen were fixed as bait.
- 925 **Jen Mo 任末**. A scholar of the Sung dynasty, who at the age of 14 became an ardent student, spending most of his time in a forest, where he made a rude hut. On clear nights he would read by the light of the moon; otherwise, he used to light a torch. When in the course of his studies he came to any point of interest, he would note it down on the palm of his hand or on his clothes; and as fast as the latter were spoilt, disciples, in admiration of his zeal, supplied him with new ones.
- 926 **Jen Ta-ch'un 任大椿 (T. 幼植 and 子田)**. A.D. 1737—1789. A native of Kiangsu. Graduated as *chin shih* in 1769, and in 1773 became a Compiler in the Imperial Library. Author of several works on ancient ceremonies and history, besides a collection

of poems. His writings have been specially recommended to students by Chang Chih-tung.

Jen Tsung. See (W. Liao) **Kan T'ien Hou:** (Sung) **Chao Chên;** (Ming) **Kao Chih.**

Jen Wei 任隗 (T. 仲和). Died A.D. 92. A native of Nan- 927 yang in Honan. He rose in A.D. 87 to be Minister of Works under the Emperor Ho Ti of the Han dynasty, but his counsels were set aside in favour of those of the eunuch Chêng Chung. In his youth he was an ardent student of Taoism, and remained all his life free from ambition and a just and upright man.

Ju Tzû Ying. See **Liu Ying.**

Jui-lin 瑞麟. A.D. 1810—1874. A Manchu of the Plain White 928 Banner, who entered the Sacrificial Court in 1845, and rose through various posts to be Viceroy of Chihli in 1858, having received the distinction of *baturu* in 1854. In command of the Banner forces at 八里橋 Pa-li-ch'iao in 1860, he was defeated by the Allied army (hence the title taken by Count *Palikao*), and was degraded. In 1863 he was sent as Tartar General to Canton, and in 1866 became Viceroy of the Two Kuang, where his dignified presence and courteous manners were much appreciated by foreigners.

Jui Tsung. See **Li Tan.**

Jung Ch'êng 容成. The reputed inventor of music, and 929 Minister under the Yellow Emperor, B.C. 2698, for whom he is said to have regulated the calendar and constructed a celestial globe.

Jung Ch'i-ch'i 榮啓期. 5th cent. B.C. An old man, who was 930 seen by Confucius playing and singing. "You seem very happy, sir," said the Master; "how is this?" "Among living creatures," was the reply, "I have secured the lot of a human being; among human beings I am a man; and I have had 90 years of this life. Surely these are three reasons why I should be happy."

931 Jung Yüan 榮猿 (or 猿). A Minister under the Yellow Emperor, B.C. 2698, said to have been the inventor of bells.

K.

932 Ka Hsün 蓋勳 (T. 元固). 2nd cent. A.D. A native of Tun-huang in Kansuh, who graduated as *hsiao lien* and rose to be Governor of Han-yang. His probity made him an object of dread to Tung Cho, to whom, after the deposition of the Emperor Shao Ti and the murder of the Empress Dowager, he had written, "With congratulations at your door and lamentations at the grave, you have indeed need for caution." Tung Cho placed him upon the Privy Council, but he declined to imitate the servility of his colleagues and was soon sent to the provinces. Returning to the capital, he was taken ill and died of a carbuncle. On one occasion, an enemy of his was threatened with death. The question was referred to Ka Hsün, who advised that he should be pardoned; but when the culprit presented himself to tender thanks, Ka Hsün refused to see him, alleging that he had acted only in the interests of justice.

933 Kaisun Khan 海山. A.D. 1282—1311. Nephew of Timur, whom he succeeded in 1307 as third Emperor of the Yüan dynasty. Timur's wife, fearful of revenge for her ill-treatment of Kaisun and his mother and brother, tried to seize the Regency for another Prince; however the loyalty of the Junior Minister 哈刺哈孫 Harahassan foiled her plans, and she and her supporters paid for their treason with their lives. Kaisun was anxious to distinguish himself as a ruler, and was lavish of rewards and titles; but he achieved few noteworthy reforms beyond forbidding irregular official appointments, restoring the military colonies, and causing the children sold in the frequent famines to be redeemed by Government. He was slavishly devoted to Buddhism, though personally a lover of wine and women; and

Central Asian priests defied the law and the Princes. In 1309 there was a new issue of silver *tael* notes, and the first Mongol *cash* were coined. Canonised as **武宗**.

Kan Chiang 干將. 3rd cent. B.C. The name of a famous 934 sword-maker, who with his wife once cut off their hair and nails and, threw them into the furnace to make the metal run, turning out as the result two swords which were named after them Kan Chiang and **莫耶** Mo Yeh.

Kan Pao 干寶 (T. 令升). 4th cent. A.D. A writer who 935 flourished under the Emperor Yüan Ti of the Chin dynasty. Principally known as the author of the **搜神記**, a collection of supernatural legends.

Kan T'ien Hou 感天后. Wife of Yeh-lü Ta-shih, whom she 936 succeeded in 1135 as second sovereign of the Western Liao dynasty, reigning over some 85,000 warriors until the accession of her son in 1142. The latter died in 1153, and was canonised as **仁宗**.

Kan Wên-hun 甘文焜 (T. 仲明). A.D. 1633-1674. A 937 Chinese Bannerman who rose by 1667 to be Governor of Chihli. There he visited every part of his jurisdiction on horseback, unattended, and so brought to light many abuses. A year later he was transferred to the Viceroyalty of Yünnan and Kueichou, where he suspected the treasonable plans of Wu San-kuei and laboured to counteract them, especially by training the Viceregal troops. In 1671 his mother died, and he was compelled to attend her burial. When he returned in 1673, all his trained troops had been seduced from their allegiance, and nearly every office and city was held by a conspirator. Wu San-kuei fixed Jan. 30, 1674, for his rising; and on the 27th he slew Chu Kuo-chih, Governor of Yünnan, and sent a force against Kuei-yang Fu. The Provincial Commander-in-chief, after some hesitation, declared for the rebels, as did **曹申吉** Ts'ao Shên-chi, Governor of Kueichou. Finding it

impossible to hold Kuei-yang, Kan Wên-hui, whose women had all committed suicide, retired to 鎮遠 Chên-yüan Fu, where he hoped to be in touch with the Hunan Imperialists. The Commander at that city, however, espoused the cause of Wu San-kuei, and besieged the Viceroy in a temple within the walls. Scorning to leave his province, he dressed himself in his official robes, made obeisance twice towards Peking, and slew himself, as did one of his sons. The people found his corpse sitting in awful lifelike state, and gave it honourable burial beside the temple, whence some years later it was removed to Peking and interred with public honours. Canonised as 忠果, and included in the Temple of Patriots.

938 **Kan Ying 甘英**. 1st cent. A.D. A military official, who served under Pan Ch'ao during his great campaign in Central Asia. In A.D. 96 he was ordered by Pan Ch'ao to proceed as envoy to Syria, which was then a province of the Roman Empire. He actually reached 條支 T'iao-chih, a country on the shores of the Persian Gulf; but there he was deterred from advancing by the natives, who told him that under favourable circumstances it was a three months' sea-voyage to Syria, while otherwise it might take as much as two years.

939 **K'an Tsê 闕澤 (T. 德潤)**. Died A.D. 242. A native of Shan-yin in Chehkiang, who at 13 years of age dreamt that he saw his name blazoned forth in the moon. He was so poor that he had to become a menial in a bookseller's shop. There, when his work was done, he managed to educate himself, acquiring some knowledge even of mathematics. He thus succeeded in graduating as *hsiao lien*, and was appointed to a post as Magistrate. Sun Ch'üan became his patron, and ultimately raised him to be tutor to the Heir Apparent. He was a man of great learning, and for a long time all important questions bearing on State ceremonial and statute law were referred to him.

Kang Hi or **Kanghi**. See **K'ang Hsi**.

K'ang Fêng Tzū 康風子. A worthy of old, who attained 940 to the condition of an Immortal by eating sweet chrysanthemum and juniper seeds.

K'ang Hsi 康熙. A.D. 1655—1723. The title of the reign of 941 玄燁 Hsüan-i, the third son of the Emperor Shun Chih. He succeeded to the throne when he was only eight years of age, and six years later he took up the reins of government. Fairly tall and well proportioned, he loved all manly exercises and devoted three months annually to hunting. Large bright eyes lighted up his face, which was pitted with smallpox. Contemporary observers vie in praising his wit, understanding, and liberality of mind. Indefatigable in government, he kept a careful watch on his Ministers, his love for the people leading him to prefer economy to taxation. He was personally frugal, yet on public works he would lavish large sums. His piety towards his grandmother endeared him to the Chinese; and his affability to foreigners, although he deemed foreign trade undesirable, won the good will of Europeans. He was hardly of age when the Three Feudatories rebelled; but though in 1675 only Chihli, Honan, and Shantung were left in his peaceable possession, he never despaired. In 1681 his rule was re-established over China, and two years later over Formosa. His punitive expeditions against Galdan and Ts'ê Wang Arabtan carried the frontiers of the empire to the borders of Kokand and Badakshan and to the confines of Tibet. In 1679 the first treaty with Russia was made, and nine years later he firmly checked an attempt by his new allies at encroachment. He patronised the Jesuits whom he employed in surveying the empire, in astronomy, and in casting cannon; though latterly he found it necessary to impose restrictions on their propagandism. In 1677 the East India Company established

an agency at Amoy, which though withdrawn in 1681 was re-established in 1685. His literary enterprises alone would suffice to render him illustrious. During his reign, and almost under his personal supervision, the following works were produced: — The great *Imperial Dictionary*, containing 40,000 characters; the vast *Concordance* to all literature, known as the 佩文韻府; two extensive Encyclopædias, the 淵鑑類函, and the 古今圖書集成, the latter of which fills 1628 volumes 8vo and is profusely illustrated; and the 駢字類編, a kind of *Gradus* to aid in literary composition. He had also begun the 子史精華, a collection of elegant extracts from the historical and philosophical writers, and the 分類字錦, a collection of selected phrases from renowned masterpieces. His own writings are considerable. In the 庭訓格言, which purports to be his familiar sayings jotted down by his son, the aged Emperor depicts his own character; and though a justifiable vanity and sense of his own importance are discernible, a very kingly character it is. Canonised as 聖祖仁皇帝.

- 942 K'ang-li Hui-hui 康里回回 (T. 子淵). A.D. 1283—1333. Son of Pu-hu-mu and elder brother of K'ang-li K'uei-k'uei. After serving in various capacities he rose by 1330 to be a Minister of State. He memorialised that the number of Buddhist and Taoist priests might be reduced, and temple lands taxed as other property; and when this was refused, he retired from public life. He and his brother were known as the 雙璧 Pair of Gems. "K'ang-li" was the name of their father's tribe. It came to be regarded as their surname.
- 943 K'ang-li K'uei-k'uei 康里巂巂 (T. 子山). A.D. 1295--1345. A distinguished official of the Yüan dynasty, whose ability and uprightness gained for him the esteem of the Emperor Wên Ti. Raised to the position of Minister of State, he did his best to

encourage education and to restore the examination system which had fallen into disuse. On one occasion he presented to the Emperor, who was a connoisseur in painting, a picture of Pi Kan by Kuo Chung-shu; and on another occasion, finding his Majesty lost in admiration over a painting by the Emperor Hui Tsung of the Sung dynasty, he remarked that there was at any rate one thing which that monarch could not do. Being pressed to explain, he quietly added, "Hui Tsung could not govern." Canonised as **文忠**. See *K'ang-li Hui-hui*.

K'ang Ti. See **Ssü-ma Yo**.

Kao Ang 高昂 (T. 敖曹). A.D. 491–538. A native of Po- 944
hai in Shantung, of extremely fierce appearance and warlike instinct. He declared that a man ought to carve his way through the world with a sword, and not sit droning over books. Together with his brother, **高乾** Kao Ch'ien, who was put to death as a traitor, he played a leading part in the struggle which ended in the overthrow of the Northern Wei and ultimate establishment of the Northern Ch'i dynasty (see *Kao Huan*), but was defeated in battle by Yü-wên T'ai and slain as he was attempting to escape. On one occasion, when crossing the Yellow River and making the usual libation to the water-god, he cried out, "If you are the god of the river, I am the tiger of the land!" Canonised as **忠正**.

Kao Ch'ai 高柴 (T. 子羔). 6th cent. B.C. One of the 945
disciples of Confucius, noted for his simple goodness and his filial piety. He entered official life, and on the occasion of a popular tumult he received shelter from a man whom he had condemned, as judge, to lose his feet; thus showing that his administration of the law, if severe, was just.

Kao Chan 高湛. Brother to Kao Yen, upon whose death in 946
561 he seized the throne and proclaimed himself fourth Emperor

of the Northern Ch'i dynasty. Proud, sensual, and extravagant, he neglected his duties, and in 564 resigned the throne to his son 維 Wei. At length his dominions were annexed by the House of Chou, and he and his son 恒 Hêng, known in history as 幼主, together with all his family, were slain. Canonised as 世祖 武成帝.

947 **Kao Ch'an** 高蟾. 9th cent. A.D. A native of Po-hai in Shantung, who at first failed to take his *chin shih* degree. He consoled himself however by writing some verses in which he pointed out that the beautiful hibiscus blooms late, when the peach and the almond blossoms are gone; and he justified his simile by presenting himself again as a candidate and winning the coveted prize. By 876 he had risen to high office, but it is by his poetry that he is known.

948 **Kao Chi-hsing** 高季興 or Kao Chi- 昌 ch'ang (T. 貽孫). Died A.D. 929. A native of Shensi, who was a servant-boy in the establishment of the wealthy man adopted by Chu Wên as his son. He gained favour with Chu Wên, and in 907 was placed in charge of Ching-nan, a part of Hupeh between the Han river and the Yang-tsze. In 913 he became Prince of Po-hai in Shantung, and invaded Ssüch'uan. In 923 he tendered his allegiance to the Later T'ang dynasty, and was appointed Prince of 南平 Nan-p'ing in Hu-Kuang. In 927 he revolted, but in 928 he was utterly defeated by the Ch'u State and his power broken. His son and successor once more submitted to the T'angs, and was re-instated; and the Ching-nan Principality dragged on until 963, when it was annexed by the House of Sung.

949 **Kao Ch'i-cho** 高其倬 (T. 章之. H. 英沼). A.D. 1675—1738. Cousin of Kao Ch'i-wei. Graduated as *chin shih* in 1694, and shut himself up to study for several years before entering on his career. In 1720 he became Governor of Kuangsi, where he put down an aboriginal rising by riding alone and unarmed into the

rebel stronghold. In 1723—4 he was Viceroy of the Yün-Kuei provinces, and prevented an invasion of Tibet by the Kokonor Mongols. Transferred to Fuhkien, he subjugated many of the Formosan tribes. In 1730 he was ennobled as Baron, and honoured with the task of preparing the site for the Emperor's tomb. In 1738 he was called to be President of a Board at Peking. His fearless character kept him in continual hot water, but the Emperor was wise enough not to let him be dismissed. Author of a collection of his own and his wife's poems entitled 味和堂詩集. Canonised as 文良.

Kao Ch'i-wei 高其位 (T. 宜之 and 韞園). A.D. 1646— 950 1727. A Chinese Bannerman, son of a distinguished minor official in Kiangsi who was canonised for his steadfast refusal to join Kêng Ching-chung. He entered official life as a *bitgeshi* or clerk; but spent most of his career in Hunan, where owing to his services against Wu San-kuei he rose to be Commander-in-chief. It is recorded of him that on one occasion his men were reduced to boiling their saddles for food; still they refused to surrender. Transferred in 1721 to Kiangnan, he skilfully organised the defences of the waterways, over 100 in number, near Shanghai. He became a Grand Secretary in 1725. Canonised as 文恪, and included in the Temple of Worthies.

Kao Chien 高儉 (T. 士廉). A.D. 576—647. A native of 951 Po-hai in Shantung, and nephew of Ch'ang-sun Wu-chi, who brought him up. Under the Emperor Yang Ti of the Sui dynasty he was employed in the Board of Rites; but he was banished to Kuangtung on account of his friendship with a high official who had absconded to Korea. In 622 he joined the T'angs, and was highly esteemed by the future Emperor T'ai Tsung, then Governor of Yung-chou, in whose plot against the Heir Apparent he joined. In 627 he was raised to high office and ennobled as Duke; but

he was soon sent in disgrace to Ssüch'uan, where he abolished the evil practice of neglecting to nurse the sick, improved irrigation, and promoted education. Recalled in 631 as head of the Civil Office, he proved a most successful Minister. In 642 he and Wei Chêng compiled the 文思博要 Encyclopædia, a work for which his wide reading especially fitted him. Three years later he aided the Heir Apparent to govern during the Emperor's absence on an expedition against Korea. The Emperor T'ai Tsung visited him in his last illness, and canonised him as 文獻.

- 952 **Kao Hsien-chih 高仙芝**. Died A.D. 755. A Korean in the service of the Emperor Hsüan Tsung of the T'ang dynasty. After several expeditions against the Turfans, he penetrated in 747 as far as Ush, returning only because the eunuch Inspector was afraid to go on. Three years later he made a successful expedition against the 石國 Stone Nation (?). He was then appointed Prefect of 武威 Wu-wei, and subsequently ennobled as Duke. In 755 he assisted the 榮 Jung Prince against An Lu-shan, and succeeded in holding the 潼 T'ung Pass. He was accused of robbery by a eunuch Inspector, because when he found that he could not hold T'ai-yüan Fu, he distributed the grain in the granaries among his men and burnt what they could not carry away. In spite of the murmurs of his army, he was forthwith put to death.

- 953 **Kao Hsing 高興 (T. 功起)**. A.D. 1245—1313. A native of 蔡 Ts'ai-chou, who was a powerful youth and used a "two-picul" bow. One day he was hunting, when suddenly a tiger sprang out of the jungle with a terrific roar. His companions fled, but he stood still; and fitting an arrow to his bow, he shot the beast dead. In 1274 he took service under the great Mongol commander, Bayan, and ultimately rose to the highest offices of State. In 1292 he was appointed second in command under Shih Pi, and proceeded on the ill-fated expedition to Java. Canonised as 武宣.

Kao Huan 高歡 (T. 賀六渾). A.D. 496—547. A native 954 of Po-hai in Shantung, who rose to high office under the Northern Wei dynasty. His power over the Emperor Hsiao Wu, whom he had placed upon the throne (see *Yüan Hsiu*), becoming intolerable, the latter fled to Ch'ang-an, and Kao Huan established the Eastern Wei dynasty (see *Yüan Shan-chien*). He had already been seriously urged by Kao Ch'ien (see *Kao Ang*) to seize the Imperial power, but had stuffed his sleeve into the latter's mouth, begging him not to allude to the subject again. His son Kao Yang, who mounted the throne as first Emperor of the Northern Ch'i dynasty, canonised him as 高祖神武皇帝.

Kao Kuei Hsiang Kung. See **Ts'ao Mao**.

Kao Kung 高拱 (T. 肅卿). Died A.D. 1578. Graduated as 955 *chin shih* in 1541, and in 1552 was Reader to the Heir Apparent. His forcible teaching won the favour of the Emperor Shih Tsung, and by 1566 he had attained to the rank of a Grand Secretary. On the accession of the Emperor Mu Tsung, Kao felt himself strong enough to enter upon a struggle with Hsü Chieh, which ended in both having to retire. At the end of 1569 he was recalled to power and laboured not without success to reform the administration, while he compelled Anda to sue for a peace which kept the frontier quiet for thirty years. His arrogance grew with success, and he allowed his relatives and followers to take bribes. Mu Tsung would hear no word against him, but upon the accession of the Emperor Shên Tsung, Chang Chü-chêng and Fêng Pao succeeded in bringing about his disgrace. Canonised as 文襄.

Kao Li-shih 高力士. A.D. 683—762. The favourite eunuch 956 of the Emperor Ming Huang of the T'ang dynasty, over six feet and a half in height. He was first sent up to the palace in 698; but the Empress Wu Hou ordered him to be dismissed on account

of his violent temper, and he went to live with the broker, a man named Kao, whose surname he adopted. About a year later he got into the palace once more, and made himself so acceptable to the Heir Apparent, by warmly espousing his cause against the party of the T'ai-p'ing Princess, that the former, on mounting the throne in 713, at once appointed him to high office. His power and influence gradually increased until all the great officials of the empire found themselves obliged to pay court to him, while the new Heir Apparent was instructed to behave towards him as towards an elder brother. In 748 he was appointed Generalissimo of the empire. He appears to have shown much foresight and discretion on many points involving the welfare of the State. He protested against his master's over-fondness for Yang Kuei-fei; he warned his Majesty against An Lu-shan; and he opposed Li Fu-kuo. When all was lost, he remained faithful to the fallen Emperor, accompanying him in his flight to Ssüch'uan; and the same hand which had once drawn off the boots of the poet Li Po, now tightened the noose which cut off the beautiful Yang. Kuei-fei from the light of day. In 760 he was banished by Li Fu-kuo to 巫 Wu-chou in Kueichou, but in 763 he was pardoned and allowed to return. Then, when he saw the dying statements of the last two Emperors, he turned towards the north, and in the bitterness of his grief vomited blood and died.

- 957 **Kao Lien-shêng** 高連陞 (T. 果目). Served under Tsêng Kuo-fan in various provinces, reaching the rank of Brigade General in 1862. He then served under Tso Tsung-t'ang in Chehkian and Fuhkien. In 1865 he was Commander-in-chief in Kuangtung, where he succeeded in stamping out the last dying embers of the T'ai-p'ing rebellion. Transferred to Shensi as lieutenant to Tso Tsung-t'ang, he was killed by mutinous soldiers in 1869. Canonised as 男烈.

Kao P'ing 高駢 (T. 千里). Died A.D. 887. A native of 958
Po-hai in Shantung, who distinguished himself by his energy in
suppressing a serious rebellion in Annam in 864, and by his
re-organisation ten years later of the province of Ssüch'uan, for
which services he was ennobled as Prince. He was appointed to
take the field against Huang Ch'ä, but after a short campaign
he withdrew in 880 from the command and devoted himself to
spiritualistic studies, leaving all power in the hands of a Kiukiang
trader, named 呂用之 Lü Yung-chih. He was eventually seized
and put to death by 畢師鐸 Pi Shih-to. A clever poet, he
was also noted for having pierced two eagles with one shaft, from
which feat he was known as 雙鵬侍郎.

Kao Sêng 高僧. 6th cent. A.D. A Buddhist priest of the 959
Liang dynasty, who failing to obtain a hearing from the public,
collected a number of large stones and preached to them so
eloquently that they nodded as it were their heads in approval.

Kao Shih 高適 (T. 達夫). 7th and 8th cent. A.D. A 960
native of 滄 Ts'ang-chou in Shantung, who passed his early
youth in poverty. He fell in love with an actress, and travelled
far and wide with her, writing operatic pieces for the company
to which she belonged. He acted as secretary to a high official on
a diplomatic mission to Tibet. He became a soldier. When he had
already passed fifty years of age, he took to poetry; and in this
line he succeeded so well as to rival the fame of Ts'ên Ts'an,
writing very much in the same style and earning for himself the
nickname of 高岑. Only in his old age did he begin to reap
the reward of his labours, being then ennobled as Marquis.

Kao Shih-ch'i 高士奇 (T. 澹人. H. 江村). A.D. 961
1645—1704. He failed at the metropolitan examination; but on a
couplet of his being seen by the Emperor, he was called to Peking
and for many years employed in preparing Decrees and other

public documents. The favour shown to him excited jealousy, and in 1689 he was denounced in a long and virulent diatribe by Kuo Hsiu as the head of a faction organised for purposes of rapacity by abuse of the Imperial favour. In 1694 he was restored to office. Author of a work on art, jottings on history and books, and journals of Imperial progresses. Canonised as 文恪.

- 962 **Kao Ssü-sun 高似孫** (T. 續古). 12th cent. A.D. A poet and miscellaneous writer, who graduated as *chin shih* in 1184. Author of the 維畧, an investigation into various points recorded in history, and also of a collection of writings entitled 疎寮集. To him is due the honour of being the first critic to expose the claims of the spurious work which still passes under the name of Lieh Tzū.

- 963 **Kao T'ang 高堂**. 3rd and 2nd cent. B.C. A scholar of the Han dynasty, famous for the assistance he gave towards restoring the text of the *Canon of Rites* subsequent to the "burning of the books" by the First Emperor. His work on the subject was known as the 士禮.

Kao Ti. See (Han) **Liu Pang**; (Ch'i) **Hsiao Tao-ch'êng**.

Kao Tsu. See (Han) **Liu Pang**; (Sui) **Yang Chien**; (T'ang) **Li Yüan**; (L. Chin) **Shih Ching-t'ang**; (L. Han) **Liu Chih-yüan**.

Kao Tsung. See (Sung) **Chao Kou**; (T'ang) **Li Chih**.

- 964 **Kao Yang 高洋** (T. 子進). Died A.D. 559. Son of Kao Huan, and first Emperor of the Northern Ch'i dynasty which he established in 550 (see *Yüan Shan-chien*). He was a cruel debauchee, but ruled with a firm hand. He was succeeded by his son 殷 Yin, known in history as 廢帝, who was deposed by the Empress Dowager after a reign of eight months. Canonised as 顯祖文宣帝.

- 965 **Kao Yao 臯陶** (T. 庭堅). Died B.C. 2204. A famous Minister under the Emperor Shun, said to have been the first to introduce laws for the repression of crime. Also known as 咎繇.

Kao Yen 高演. Died A.D. 561. Brother to Kao Yang, whom he succeeded in 559, after the deposition of Kao Yin, as third Emperor of the Northern Ch'i dynasty. He proved an able and diligent ruler, and introduced many reforms beneficial to the people at large. Canonised as **肅宗孝昭帝**.

Kao Yü 皋魚 5th cent. B.C. A man whom Confucius saw weeping by the roadside. He explained that he had suffered three great losses; — loss of parents, loss of hope, and loss of friends.

Kao Yü 高愈 (T. 紫超). A well-known commentator on the Classics, who flourished during the 17th cent. A.D. His best known work is an edition of the *Lesser Learning* by Chu Hsi, published in 1697.

Kao Yüan-yü 高元裕 (T. 景圭). A.D. 743—818. A poet of the T'ang dynasty, who was so prolific a writer that he was called the **詩窖子** Poetical Warehouse. He graduated as *chin shih*, and after rising to be secretary in the Grand Council was dismissed to the provinces for venturing to "see off" Li Tsung-min to his place of banishment. He ultimately rose to be President of a Board, and was ennobled as Duke. His personal name was originally **允中**.

Kao Yün 高允 (T. 伯恭). A.D. 390—487. One of the most distinguished scholars and statesmen of the Northern Wei dynasty. At an early age he gave all his patrimony to his brothers, and was for a time a Buddhist novice; but he soon left the temple, and by his great erudition attracted many pupils. He was skilled in the Classics, history, astronomy, and the fine arts. In 431 he was called to office, and for fifty years laboured in his country's cause, reproving his sovereign with boldness and persistence. He was the colleague of Ts'ui Hao in preparing the *Wei History*, and narrowly escaped sharing his fate. His poems, essays, notes on the Classics, etc., were published and had some popularity. He was ennobled as Duke, and canonised as **文**.

971 **Kashiapmadanga** 迦葉摩騰 or **Shê-mo-t'êng** 攝摩騰.

A native of India, who about A.D. 67 returned with the mission sent by the Emperor Ming Ti of the Han dynasty to make enquiries concerning Buddha. He settled at Lo-yang, and together with his fellow-countryman 竺法蘭 Chu Fa-lan set to work to translate the *Sûtra of Forty-two Sections* into Chinese, but before very long he died.

Kaw Hong-beng. See **Ku Li-ch'êng.**

972 **Kên-tê** 根特. Died A.D. 1693 A famous Manchu general, who after long service became a Minister of the Council and Captain-General of his Banner in 1677. Ennobled as Baron and canonised as 襄壯 and later on admitted into the Temple of Worthies.

973 **Kêng Chi-mao** 耿繼茂. Died A.D. 1671. Son of 耿仲明 Kêng Chung-ming, and father of Kêng Ching-chung. The former joined the Manchus in 1634, and when in 1649 he undertook a campaign against the people of Kuangtung with a view to complete the subjugation of the empire, Kêng Chi-mao accompanied him. In 1651, after his father's death, he was ennobled as Prince. In co-operation with Shang K'o-hsi, he effected the capture of Canton and of other cities, and was then transferred to Fuhkien. There, with the aid of a squadron of Dutch vessels from Formosa, he succeeded in regaining possession of Amoy and in extinguishing the last attempts at resistance to the Manchu dominion.

974 **Kêng Ching-chung** 耿精忠. Died A.D. 1681. Eldest son of Kêng Chi-mao. He was sent to Court in 1654, and was ennobled as Baron, subsequently marrying an Imperial princess, in consequence of which he received the title of 和碩額附. In 1664 he was sent back to Fuhkien to learn the art of war, and in 1671 was acting for his sick father. In 1673 he joined Wu San-kuei, and in 1674 broke into open rebellion, leaguering himself with Chêng Chin. In spite of offers of pardon he did not submit until 1676,

after the fall of 建寧 Chien-ning Fu. His titles were then restored and he was stationed at Foochow, and later at Ch'ao-chou Fu, as Generalissimo against Koxinga. In 1677 he was again charged with treason; but the Emperor waited until he came to Peking for audience in 1680, when he was tried on his brother's accusation and in 1681 he was publicly executed.

Kêng Shih. See **Liu Hsüan.**

Kêng Wei 耿濤 8th cent. A.D. A native of Ho-tung in 975 Shansi, who graduated as *chin shih* in 762 and distinguished himself as an official and poet under the T'ang dynasty. He was one of the Ten Men of Genius of the period A.D. 766—779, and author of two lines which have become almost proverbial: —

Hireling respect with loss of fortune ends,
And loss of influence means loss of friends.

Ki-ying or **Keying** 耆英. Died A.D. 1856. A Manchu, who 976 had risen by 1835 to be President of the Board of Revenue. In 1842 he took a leading part in the negotiations at Nanking which brought the so-called Opium War to a conclusion. In 1843 he proceeded to Canton, and shortly afterwards became Viceroy of the Two Kuang, a post which he filled with considerable success until 1848. Returning to Peking, he became mixed up in Court intrigues and was deprived of power and of most of his honours. In 1856 he seems to have made a bid for re-admission into public life by suggesting to the Emperor that his influence would procure the withdrawal of the foreign men-of-war then at Tientsin with Lord Elgin. He accordingly appeared upon the scene as Commissioner; but finding himself altogether unable to carry out this programme, he returned hastily to the capital, where he was ordered to commit suicide. Throughout his career he had shown himself liberal-minded towards the hated foreigner, and in 1844 had actually memorialised the Emperor to obtain a meed of toleration for Christianity.

Kien Lung or **Kien Long**. See **Ch'ien Lung**.

977 **Ko Hsien-wêng** 葛仙翁 A magician of old, who could change the rice-grains from his mouth into bees, and then receive them back into his mouth as into a hive, whereupon they immediately became rice again.

978 **Ko Hung** 葛洪 (T. 稚川). 4th cent. A.D. A native of 句容 Chü-jung in Kiangsu, who was so poor in youth that he had to cut firewood in order to buy paper and ink for his studies, which he prosecuted with unflagging energy. He stammered badly; and as he cared little for wealth or fame, he shut himself up in his house and saw no visitors. Sometimes he had a hard job to push his own way through the brambles which choked up the path to his door. In A.D. 326 he was appointed by Wang Tao to an official post; and later on he petitioned the Emperor to be allowed to become Magistrate at 勾漏 Kou-lou, because he had heard that cinnabar came from Cochin-China, and he wished to be able to obtain a full supply for experimental purposes. The Emperor consented, and he set off with his family for Kuangtung. The Governor, 鄧嶽 Têng Yo, would have detained him, but he went off and stopped at the famous 羅浮 Lo-fu mountain, where for some years he attempted to compound the elixir of life. After that he wandered about, writing books and calling himself 抱林子. Although 81 years of age, he had a complexion like that of a child. One day he wrote to Têng Yo, and begged him to come and see him. Têng went; but before his arrival Ko Hung had passed into a tranquil sleep, and when they came to examine him, his clothes were found to be empty. He was gone! Author of the 神仙傳 *Biographies of the Gods*, the 字宛, etc.

979 **Ko Jung** 葛榮. An insurgent leader under the Northern Wei dynasty, who in A.D. 526 proclaimed himself Emperor of the Ch'i State with 廣安 Kuang-an as his year-title.

Ko-shu-han 哥舒翰. Died A.D. 756. A commander, of Tartar 980 origin, under the Emperor Ming Huang of the T'ang dynasty. In 747 he was appointed Governor of Kansuh and part of Turkestan, but was recalled to oppose the advance of the rebel An Lu-shan, by whom he was disastrously defeated at 靈寶 Ling-pao in modern Shensi, taken prisoner, and put to death.

K'o Shih 客氏. Died A.D. 1627. The notorious nurse of the 981 Emperor Hsi Tsung of the Ming dynasty. See *Wei Chung-hsien*.

Kou Chien 勾踐. A prince of the Yüeh State, who came to 982 the throne in B.C. 496. Rejecting the advice of his Minister Fan Li, he made war upon the Wu State and was already before the capital when he was totally defeated at the East Gate of that city by the Wu forces under the leadership of Fu Ch'ai. Retreating with the 5000 men that remained of his army, he retired to his kingdom; and there he daily drank out of a vessel filled with gall and nightly slept upon firewood, in order to keep himself reminded of the bitterness of defeat. Then followed the famous scheme (see *Hsi Shih*) by which he succeeded in overthrowing the power of his rival and "wiping out the disgrace of the East Gate." On one occasion, some wine was presented to him; and as there was not enough for distribution among his soldiers, he threw it into a river they had to ford "so that all might have a taste." He finally annexed the State of Wu to his dominions, and gave in his allegiance to the House of Chou then ruling on the north of the Yang-tsze.

Kou I 鉤弋. Died B.C. 88. The title bestowed upon the Lady 983 Chao, favourite of the Emperor Wu Ti of the Han dynasty, taken from the name of the pavilion assigned to her. In B.C. 94 she gave birth to a son called Fu Ling, for whose sake she persuaded the Emperor that the Heir Apparent was engaged in treasonable designs against his Majesty's person. The Emperor at once caused

his son and many other innocent persons to be put to death, upon which Fu Ling became Heir Apparent; but in B.C. 88 the plot was discovered, and the Lady Kou I perished by the hand of the executioner.

984 **K'ou Ch'ien-chih** 寇謙之. 5th cent. A.D. A native of Ch'ang-p'ing in Chihli, who fell in with a Taoist Immortal named 成功興 Ch'êng Kung-hsing, and retiring with him into seclusion obtained from him the elixir of life. His body emitted a heavenly radiance; and he was appointed to be the 天師 Divine Teacher or "Pope" of the Taoists, in succession to Chang Tao-ling of old. About A.D. 424 he was summoned to Court; but one day he said to a disciple, "I dreamt last night that my master, Ch'êng Kung-hsing, beckoned me to the Palace of Immortality." Thereupon dissolution began to set in. A blue, smoke-like vapour issued from the lips of the dying man and vanished in mid-air, after which his body gradually shrank to nothing.

985 **K'ou Chun** 寇準 (T. 平仲). Died A.D. 1023. A native of 下邳 Hsia-kuei in Shensi, who graduated as *chin shih* and rose to high office under the second Emperor of the Sung dynasty. At the early age of eight he distinguished himself by the excellence of his poetical compositions, and his future greatness was foretold. In 1004 he persuaded the Emperor Chên Tsung to proceed in person to 澶 Shan-chou to oppose the raid made by the Kitan Tartars. The Emperor confided to him the entire direction of the campaign, which at once made him an object of jealousy. "Does your Majesty understand gambling?" asked Wang Ch'in-jo. "A gambler who has lost heavily," he continued, "will stake his all upon a last chance. Your Majesty is K'ou Chun's last chance." His tactics however were successful. There was a bloody battle in which one half of K'ou Chun's men were either killed or taken prisoner, and consternation prevailed. Yet K'ou Chun was found to be drinking

and singing with Yang I upon the city wall; whereupon the Emperor cried out, "If K'ou Chun can feel like this, why should I be sad?" Shortly afterwards the Kitan leader was shot, and the enemy sued for peace. In spite of these services Wang Ch'in-jo managed by intrigue to bring about his downfall, chiefly on the ground that the peace concluded with the Kitans was a dishonourable one. He was degraded, and ultimately sent to 天雄 Tien-hsiung in Chihli. There he was seen by the Kitan ambassador, who asked why he was not at his post in the capital. "There is no trouble at the capital now," he replied; "and I was the only one who could keep the key of our northern gate." When the Emperor Chên Tsung went out of his mind, it was through his influence that the Heir Apparent became Regent; for which he was appointed Grand Tutor and ennobled as 萊公. In 1022, through an intrigue of the Empress, he was again banished to Lei-chou in Kuangtung; and in 1023 to Hêng-chou in Hunan, where he died. On his way to Lei-chou he stopped at 公安 Kung-an in Hupeh; and there he plucked a bamboo and stuck it in the ground before a shrine to some god, saying, "If I have not been disloyal to the State, may this bamboo take new life and grow." The bamboo lived. Canonised as 忠愍. See *Ting Wei*. **Koxinga**. See **Chêng Ch'êng-kung**.

Ku Chiang 顧絳 (T. 甯人. H. 亭林). A.D. 1612—1681. 986

A native of K'un-shan in Kiangsu, who remained faithful to the Mings after their final downfall. In 1645 he changed his personal name from Chiang to 炎武 Yen-wu, and wandered about the empire in disguise until he finally settled down at Hua-yin in Shensi in 1677. He declined to serve under the Manchus, and supported himself by farming. A profound student, it is recorded that in his wanderings he always carried about with him several horse-loads of books to consult whenever his memory might be at

fault. His writings on the Classics, history, topography, and poetry, are still highly esteemed. To foreigners he is best known as the author of the 日知錄, which contains his notes, chiefly on the Classics and history, gathered during a course of reading which extended over thirty years. He also wrote the 音論, the 詩本音, the 易音, the 唐韻正, and the 古音表, all works upon the ancient sounds and rhymes. In 1886 it was proposed that he should be included in the Confucian Temple; but the high officials differed on the point, and the suggestion was ultimately negatived. He is usually spoken of as Ku Yen-wu; sometimes as 顧氏.

987 Ku Fêng-mao 顧鳳毛 (T. 超宗). Graduated in 1788, and distinguished himself as a commentator on the *Odes*.

988 Ku Jung 顧榮 (T. 彥先). A.D. 270—322. Son of an official under the Wu dynasty. He was a clever youth, and at the age of twenty set out with Lu Chi (2) and his brother for Lo-yang, where the handsome appearance of the young men gained them the sobriquet of the 三俊 Three Beauties. His life was an eventful one. He held a military command under the son of the ill-fated Ssü-ma Lun, and after the latter's death transferred his services to other Princes, always more or less surrounded by an atmosphere of war. The Emperor Yüan Ti of the Eastern Chin dynasty raised him to high rank, and consulted him on all matters of importance. On one occasion in his earlier life, when dining at a restaurant, he thought he saw the waiter eyeing some dainty dish. Accordingly he gave the man his own share, saying it would be hard to be always a waiter and never know the flavour of the good things one carried about. Later on, when Ssü-ma Lun usurped the throne, this very waiter was the means of saving his life. Canonised as 元.

989 Ku K'ai-chih 顧愷之 (T. 長康). 4th and 5th cent. A.D.

A native of Wu-hsi in Kiangsu, famous for his scholarship, his artistic skill, and his belief in magic. When painting a portrait he would not put in the eyes for several years, declaring that expression was entirely dependent upon a man's pecuniary position. He was also noted for the way in which he ate sugarcane, beginning at the wrong end and passing gradually, as he expressed it, into Paradise. He is sometimes spoken of as 顧虎頭 Tiger-head Ku, from his position as commander of the "tiger-head" contingent at Hu-t'ou in Hupeh. He, and Lu T'an-wei, Chang Sêng-yu, and Wu Shêng, are regarded as the 四聖 Four Masters in art. Author of the 啓蒙記.

Ku K'uang 顧况 (T. 逋翁). 8th and 9th cent. A.D. A 990 native of 海鹽 Hai-yen in Chehkiang, who distinguished himself as a poet, and finally went into retirement, calling himself 華陽山人. Upon the death of his son 非熊 Fei-hsiung, he seized a pen and wrote the following verses: —

An old man lays to rest a much-loved son.....
By day and night his tears of blood will run,
Albeit when threescore years and ten have fled
'Tis not a long farewell that he has said.

At this the gods of the infernal regions were touched, and allowed Fei-hsiung to be born again into the family. The latter, at two years of age, was able to tell how in the world below he had heard the lamentations of his father and how he was permitted to appear once more upon the earth.

Ku Li-ch'êng 辜立誠 (T. 洪明 or 鴻名. H. 慵人). 991 Born A.D.? 1860. A native of Foochow, who was sent to Scotland to be educated, and after six years' residence graduated as M.A. of Edinburgh in 1877. After a short and uncongenial term of service as a kind of private secretary to Sir T. Wade in Peking, he started in 1882 with Messrs Colquhoun and Wahab on their overland journey

Across Chrysé; but he was dissatisfied with the manner in which he was treated, and soon returned. In 1885 he became interpreter to H. E. Chang Chih-tung, resigning in 1897. He has contributed many brilliant articles and poems to various Anglo-Chinese journals, and has displayed a remarkable knowledge of the literatures of France, Italy, and Germany, not to mention those of England, ancient Greece, and Rome. His *Defensio Populi*, written at the time of the riots in the Yang-tsze Valley, attracted much attention, exhibiting as it did the deep-seated dislike of the Chinese people to the "strange religions" of the west. Formerly known as Hong-beng Kaw, he now signs himself Kaw Hong-beng, which is a transliteration of his surname and his style Hung-ming, as above.

992 **Ku-liang Ch'ih** 穀梁赤 (T. 應邵). 5th cent. B.C. A pupil of Pu Shang, and author of the famous commentary on the *Spring and Autumn Annals* which goes by his name.

993 **Ku-pa-tai** 顧八代 (T. 文起). Died A.D. 1708. An Imperial clansman, equally proficient in ordinary learning and in military science. In 1675 he stood first at an examination of Manchu officials, and was placed in the Han-lin College. In 1677 he was sent with instructions to the General opposing Wu San-kuei in Kuangtung, and was attached to his staff. Owing to the illness of his chief, he conducted the invasion of Yünnan, and forced 吳世琮 Wu Shih-tsung to kill himself. He served in 1680-1681 under Lai-t'a, and then resumed his career in Peking, becoming President of the Board of Rites in 1689. In 1693 he lost office owing to the jealousy of his superiors, and when he died he did not leave enough to pay for his funeral. In 1726 the Emperor Yung Chêng, whose tutor he had been, restored his rank and canonised him as 文端, bestowing Tls. 10,000 on his starving family. In 1730 he was included in the Temple of Worthies.

994 **Ku Pi** 古弼. Died A.D. ? 452. A native of the Tai State,

who attracted the notice of Toba Ssü, second Emperor of the Northern Wei dynasty, and received from his Majesty the name of 筆 Pi, afterwards changed to Pi as above, in token of help given in public affairs. He rose under the next Emperor to high military rank and to be President of the Board of Civil Office, but got into disgrace over the affair of 馮文通 Fêng Wên-t'ung, whose escape was due to the fact that Ku Pi got drunk and refused to allow the army to proceed. For this he was disgraced; however he soon rose once more to rank and favour, and was ennobled as Duke. Under the succeeding Emperor his colleague in the administration was 張黎 Chang Li. The two quarrelled, and both were dismissed from office; and for indulging in complaints at this harshness, Ku Pi was secretly accused to the Emperor, and both were put to death. From his extraordinarily pointed head, Ku Pi had been nicknamed 筆頭 Pencil-Head by the third Emperor of the dynasty; and to the people, who lamented his unjust fate, he was affectionately known as 筆公 Mr. Pencil.

Ku Sou 瞽瞍. The father of the Emperor Shun, who came to 995 the throne B.C. 2255. He married a second wife, and the pair treated Shun in a most unfeeling manner, attempting on several occasions to compass his death. In spite of this, Shun continued to exhibit towards both of them the most exemplary conduct.

Ku Tê-yü 顧德玉 (T. 潤之). 9th cent. A.D. A man who 996 distinguished himself by the care and attention he lavished on his childless old teacher, whom he buried with as much pomp and ceremony as his own father. "To receive instruction from a man during his life," said he, "and then at death to throw him to the weeds, would be a most heartless act."

Ku Tso 顧佐 (T. 禮卿). Died A.D. 1446. Graduating as 997 *chin shih* in 1400, he became a Censor and attracted the notice of the Emperor Yung Lo, who made him the first Governor of Peking.

His strict rule proving distasteful to the great, he was sent to Kueichou as Judge. He was recalled to the capital in 1425, and three years later became President of the Censorate, remaining in office until his death. A filial son and a trusty friend, he was absolutely pure; and so careful was he not to give occasion for slander, that while waiting at Court he sat apart from the other Ministers, who nicknamed him in consequence 顧獨坐 Sit-alone Ku.

998 **Ku Tsu-yü** 顧祖禹 (T. 景范). An ardent student, who flourished during the 17th cent. A.D. He despised an official career, and devoted himself to a life of study, coupled with extreme poverty. He wrote the 方輿紀要, a record of geographical changes in China from the earliest ages down to his own times. This work was published in 1667 and is highly esteemed among scholars. He was popularly known as 宛溪先生.

999 **Ku-tsung** 顧琮 (T. 用方). A.D. 1685—1755. A grandson of Ku-pa-tai, who attracted the notice of the Emperor K'ang Hsi by his proficiency in mathematics, and rose by 1737 to be Director General of the Yellow River. After several ups and downs, he was finally recalled from that post in 1754 for extravagant expenditure. He was nicknamed 顧鐵牛 Ku, the Iron Ox, on account of his steadfast adherence to what he thought right. It is recorded that on one occasion he pawned his clothes to bury a friend, and also that he was in no hurry to marry a second time.

1000 **Ku Tung-kao** 顧棟高 (T. 震滄 and 復初). A.D. 1679—1759. A distinguished scholar, whose official career came to a premature end under the Emperor Yung Chêng. He devoted his great energy and learning towards reconciling the views of the various philosophical schools of the Sung, Yüan, and Ming dynasties, writing a biographical work on the scholars of those periods. He also produced a lucid and suggestive commentary on the *Spring*

and *Autumn*, besides the 毛詩類釋, a work on the *Odes*, in which many old opinions are again submitted to critical examination. He stands first among the scholars of the reign of Ch'ien Lung.

Ku Yeh-tzū 古冶子. A swashbuckler at the Court of Duke 1001
景 Ching of the Ch'i State. On one occasion, when the Duke was fording a river, a huge monster seized one of his horses and dragged it under. Ku plunged in, and re-appeared after some time leading the horse with one hand and holding the monster's head in the other. He was one of the trio to whom the Duke, in order to be rid of them, presented *two* peaches to be awarded according to merit; the result being that they all killed themselves out of jealousy and chagrin.

Ku Yeh-wang 顧野王 (T. 希馮). A.D. 519—581. A native 1002
of K'un-shan in Kiangsu, distinguished for his learning. In 538 he entered upon a public career; and after helping to put down the rebellion of Hou Ching by levying a volunteer force, he received the appointment of Doctor in the Imperial Academy, followed by that of Keeper of the Clepsydra to the Heir Apparent, and finally of Grand Historiographer. Author of the 玉篇, a dictionary based upon the *Shuo Wen* and arranged under 542 radicals.

Ku Yüeh-chih 顧悅之 (T. 君叔). Born A.D. 320. A petty 1003
official who served under Yin Hao. After the death of the latter he addressed such a powerful appeal to the Throne that Yin Hao's rank and honours were restored to him. Becoming gray-headed in early life, the Emperor asked him how it was. "The beauty of the fir and pine," he replied, "is enhanced by winter snows, while that of the reed and the willow fades at the first breath of autumn."

Ku Yung 谷永 (T. 子雲). 1st cent. B.C. A native of 1004
Ch'ang-an, who distinguished himself by his wide knowledge of books, and by B.C. 36 had risen to be Censor. In B.C. 34 there was an eclipse of the sun accompanied by a severe earthquake,

and these phenomena he boldly attributed to the excessive favour shown by the Emperor to the Empress and the ladies of the seraglio. For years he continued his remonstrances against Court abuses, and his name came to be coupled with that of Lou Hu. His intimate acquaintance with Ching Fang enabled him to speak more positively upon Divine portents, in reference to which he presented, first and last, over forty memorials. He was ultimately promoted to be Minister of Agriculture, but died within a year.

- 1005 **K'uai T'ung** 蒯通. 2nd cent. B.C. A native of Fan-yang in Chihli, whose personal name was originally 徹 Ch'ê, the same as that of the Emperor Wu Ti of the Han dynasty. He became one of the adherents, and eventually chief adviser, of the famous Han Hsin, whose fate he attributed to neglect of his own sound advice. After his master's death he was caught and condemned to be boiled alive; however when the Emperor Kao Tsu asked him why he stirred up Han Hsin to treason, he replied, "All dogs bark at strangers; and when I acted in that way, it was because I knew Han Hsin but did not know your Majesty." Upon this he was pardoned, and subsequently served under Ts'ao Ts'an. Author of a poem known as 雋水.

- 1006 **Kuan I-wu** 管夷吾 *or* **Kuan Chung** 管仲. Died B.C. 645. A native of the Ch'i State, and the bosom friend of Pao Shu-ya, who recommended him to Duke Huan for employment. In 685 he actually became Minister of State, and for many years administered public affairs with marked success. The speculative work which passes under the title of 管子 has been attributed to him, but is one of the numerous forgeries of later times.

- 1007 **Kuan Ning** 管寧 (T. 幼安). A.D. 158—241. A native of 朱虛 Chu-hsü in modern Shantung. At sixteen he lost his father, and though very poor, would accept nothing towards the funeral expenses. He wandered about for some time with Hua

Hsin, endeavouring to pursue his studies; but at length he was obliged to separate from his mercurial friend, who could not resist jumping up to stare at the grand carriages which passed their door. In 191, owing to the disturbed state of the empire, he withdrew to Liao-tung, where he gave himself up to study and teaching. He steadfastly refused to take office, though in 226 Ts'ao P'ei prevailed upon him to return to more civilised parts. He is said to have worn a hole in the wooden couch on which he sat for fifty-five years almost without moving.

Kuan Shu Hsien 管叔鮮. 12th cent. B.C. Third son of 1008 Wên Wang, and younger brother to Wu Wang, who conferred upon him the Principality of Hsien in B.C. 1122. At the death of Wu Wang, he plotted to deprive his nephew of the throne, and actually went so far as to take up arms; but the rising was put down by his brother Chou Kung, and Kuan Shu was executed by his orders.

Kuan Yü 關羽 (T. 雲長). Died A.D. 219. A native of 1009 Hsieh-chou in Shantung, whose personal name was originally 長生. He was obliged to leave home on account of a murder he had committed, and found his way to 涿郡 Cho-chün, where in A.D. 184 he fell in with Liu Pei and Chang Fei. The three became fast friends, and swore the famous "peach-garden oath" that they would thenceforward fight side by side and live and die together. Kuan Yü and Chang Fei constituted themselves the henchmen of Liu Pei as far as public appearances went, but in private they had everything in common and even shared the same bed. Kuan Yü followed Liu Pei through all the stirring adventures of his chequered career, performing prodigies of valour, and ever remaining faithful to his oath. Being left to guard 下邳 Hsia-p'i, he was surrounded and taken prisoner by Ts'ao Ts'ao, together with the Ladies 甘 Kan and 糜 Mi, two of the wives

of Liu Pei. The three were sent off to the capital; and while on the journey thither, Ts'ao Ts'ao is said to have put Kuan Yü's fidelity to the test by allotting to his prisoners only one sleeping-apartment. Thereupon Kuan Yü remained standing all night at the door of the room with a lighted candle in his hand. In order to secure his services, Ts'ao Ts'ao loaded him with honours. He ennobled him as Marquis, and gave him many valuable presents. In spite of all this, Kuan Yü remained faithful to Liu Pei and took an early opportunity of returning to his old chief. Before he left, he had an opportunity of showing that he was not ungrateful. When Yüan Shao's forces attacked Ts'ao Ts'ao, Kuan Yü slew 顏良 Yen Liang, their foremost warrior; and from the soldiers' description of the terrible red-faced man with a long beard, Liu Pei, who was then with Yüan Shao, recognised the features of his sworn brother. From that time he fought steadily under the banner of Liu Pei in the numerous campaigns which the latter was forced to carry on before his position as ruler of Shu was definitely secure; but at length after many battles and sieges, he was captured by Sun Ch'üan and put to death. Long celebrated as the most renowned of China's military heroes, he was ennobled early in the 12th century as Duke; in 1128 he was raised to the rank of Prince; and in 1594 he was made a 帝 God. Since that date he has received regular worship as 關帝 or 武帝 the God of War, and as 神武關漢壽帝, and temples have been built all over the empire in his honour. He has also been highly honoured in Korea ever since the 16th century, when he is supposed to have frightened away the Japanese invaders. He is popularly known as 關老爺 or 關公, and as 美髯公. His present official title is 關聖帝君, and he is sometimes styled 協天大帝.

1010 Kuang Hsü 光緒. Born A.D. 1871. The title of the reign of

載活 Tsai-t'ien, son of Ch'un I-huan, seventh son of the Emperor Tao Kuang. He was posthumously adopted as son to his cousin the Emperor T'ung Chih, whom he succeeded in 1875, under the regency of the Empress Dowager. In the early part of the same year, the expedition under Colonel Browne, which had started from Bhamo for Hankow with the view of examining the trade capabilities of the country, was turned back soon after crossing the frontier by the open hostility of the natives, the interpreter to the expedition, A. R. Margary, being treacherously killed at Manwyne. This was settled by the Chefoo Agreement. In 1876 a private company bought up connecting strips of land between Shanghai and Woosung, and proceeded to lay down a miniature railway, which was for a time an object of much interest to the natives. Political influence was however brought to bear, and the whole thing was purchased by the Chinese Government, the rails torn up and sent to Formosa where they were left to rot upon the sea-beach. Then followed the re-conquest of Turkestan by Tso Tsung-t'ang in 1877, and the terrible Shansi famine of 1878. In 1881 the skilled diplomacy of the Marquis Tsêng Chi-tsê succeeded in recovering Kuldja from Russia at the price of nine million roubles. In 1884 difficulties arose with France in reference to China's alleged suzerainty over Tongking. A "state of reprisals" ensued; Formosa was blockaded; and a number of Chinese war-vessels were des at their anchorage at Pagoda Island in the river Min, the upshot being that China withdrew her claim. In March 1889 the Emperor assumed the reins of government, having been married a few days previously, namely on 26th February. In 1894 the maladministration of Korea was made a *casus belli* by the Japanese. By the early part of 1895, Port Arthur and Wei-hai-wei had been captured, and the Chinese ironclad fleet had been either taken or destroyed (see *Ting Ju-ch'ang*). The war was ended by the cession to the

Japanese of Formosa and the Pescadores, and the payment of an enormous indemnity.

Kuang Tsung. See (Sung) **Chao Tun**; (Ming) **Chu Ch'ang-lo.**

Kuang Wu Ti. See **Liu Hsiu.**

- 1011 **K'uang Hêng** 匡衡 (T. 雅圭). 1st cent. B.C. A Minister who distinguished himself under the Emperor Yüan Ti of the Han dynasty. Born in poverty, he entered the service of a wealthy magnate as a menial and without wages, solely for the chance of being within reach of books. Having no candles to use at night, he is said to have bored a hole in the partition wall between his own room and a neighbour's house, and by the aid of borrowed rays to have carried on his studies with success.
- 1012 **Kublai Khan** 忽必烈 (also known as 薛禪). A.D. 1214—1294. Fourth son of 拖雷 Tuli, the brother of Ogotai Khan. He was entrusted by his brother Mangu with the government of the Chinese provinces until in 1257 his growing popularity caused his recall. At the head of one of the columns in Mangu's great invasion of China, he had just laid siege to Wu-ch'ang when the news of his brother's death reached him. Anxious to secure the throne from his younger brother 阿里不哥 Arik-buga, he accepted Chia Ssü-tao's offer of vassalage, tribute, and territory, and hastened to Xanadu, where he was proclaimed Emperor in 1260. Arik-buga set up a rival sovereignty in Samarcand; but he was beaten, and surrendered in 1264. On his accession Kublai introduced a regular administration similar to the present official system; and aided by Shih T'ien-tsê and other able men, he soon established his power so firmly that in 1262 he was able to resume the conquest of China. In 1273, after a siege of five years, Hsiang-yang surrendered; and in the following year Bayan crossed the Yang-tsze and proceeded victoriously eastward, until in 1276 Hangchow opened its gates and the young Sung Emperor was

taken into captivity. Two years later the last scion of the Sungs perished at Yai-shan (see *Chao Ping*), and the Mongols were masters of China. From 1264 Kublai fixed his capital at Peking, and in 1271, by the advice of Liu Ping-chang, adopted the dynastic style 元 Yüan. He sent several expeditions against Japan, Burmah, Annam, Cambodia, and even Java; but the results were inconsiderable, although in 1287 envoys came from the islands of the Malay Archipelago, and even from Ceylon. A few local risings in China were easily suppressed, and in 1292 Bayan crushed the growing power of 海都 Heyduk, who was pressing on Samarcand. The Emperor was usually under the influence of some favourite, of whom 阿合馬 Ahma (from 1270 until his assassination in 1282) and 桑哥 Sang-ko (from 1288 to 1291) were the chief; and latterly, jealousy and suspicion caused him to be frequently changing the members of his Cabinet. From 1284 to 1291 Kublai encouraged extortionate taxation, and discontent and disorder resulted; yet in 1290 the population fell little short of 59 millions. In 1281 he lost his best helper, his wife; and two years later he married her sister, who interfered in the government and constituted herself the only channel of communication with the Khan. In 1286 the Chinese were forbidden to carry arms, and three years later their bows and arrows were burnt. The Mongol written character was introduced in 1269; in 1280 the calendar was revised; and in 1287 the Imperial Academy was opened. The Yellow River was explored to its source in 1280; and paper money, in the form of bank-notes of from 50 to 1000 *cash*, was made current in 1285. Kublai was an ardent Buddhist, and sent an envoy to the Turfan to study the Sacred Books. Nevertheless he paid honours to Confucius, and to the great followers of the Master. In 1281 he caused all Taoist literature, save the *Tao Tê Ching*, to be burnt as spurious or useless. He made Karakorum his summer, and Cambaluc, the

modern Peking, his winter residence. The splendour and pomp of his Court dazzled the eyes of Marco Polo, the great Venetian traveller, who visited China in 1274, bearing a letter from Pope Gregory X to the Great Khan, and who spent 24 years in the East, during three years of which he held high civil office in Chehkiang and was also sent as envoy on a mission to the King of Annam. Kublai was buried in the north of Gobi, but no tomb was raised over the spot, a custom followed by his successors. Canonised as **世祖**.

Kuei Chi Wang. See **Sun Liang**.

- 1013 **Kuei Fu** **桂馥** (T. **冬卉**. H. **未谷**). A.D. 1736—1805. Graduated in 1790, and became Magistrate of **永平** Yung-p'ing in Chihli where he died. He was a noted antiquarian scholar, especially interested in ancient inscriptions. Author of three supplements to the **學古編** of **吾邱衍** Wu Ch'iu-yen. He also wrote on the Classics, besides essays and poetry.

- 1014 **Kuei-ku Tzū** **鬼谷子**. 4th cent. B.C. The Philosopher of the Demon Gorge, a name given to one **王詡** Wang Hsü who taught a school of disciples at a mountain retreat of that name. He professed to be able to qualify his pupils to embrace either of the antagonistic political creeds of the day, **從** Federation or **衡** Imperialism; and he certainly turned out two notable examples in Su Ch'in and Chang I, both of whom studied under him and at the same time. The Taoists claim him as one of their patriarchs, and he is even said to have received his principles direct from Lao Tzū. To be skilled in divination is to be a modern Kuei-ku Tzū.

Kuei Ming Hou. See **Sun Hao**.

- 1015 **Kuei O** **桂夢** (T. **子實**). Died A.D. 1531. Graduating as *chin shih* in 1511, he rose to power with Chang Ts'ung, whose views he supported. In spite of frequent denunciations, he retained

the confidence of the Emperor Shih Tsung until in 1529, being then a Grand Secretary, he was accused of a suspicious intimacy with an Imperial physician. He and Chang were both dismissed as having been "false to the sovereign and to the State," but they were re-instated in the following year. He retired shortly afterwards on the plea of ill-health. His writings on government and the duties of an Emperor were much esteemed. Canonised as 文襄.

K'uei 夔. One of the 9 Ministers of the Emperor Shun, charged 1016 with the direction of State music. According to the *Tso Chuan*, K'uei married 玄妻 the "dark lady," daughter of the Prince of 仍 Jêng, who was famous for her extraordinary beauty and lustrous black hair. She bore him a son, named 伯封 Po Fêng, who "had the heart of a pig." He was insatiably gluttonous, covetous, and quarrelsome. Men gave him the name of the Great Pig. He was killed by Hou I, Prince of Ch'ung, and his family became extinct.

Kumarajiva 鳩摩羅什婆 (abbreviated to 羅什, and 1017 signifying one who though young in years is old in virtue). Died A.D. ? 412. The nineteenth of the Western Patriarchs of Buddhism. A native of India, whose father was invited to Kuchah near Turfan, appointed State Preceptor, and married to the king's daughter, a clever girl of twenty who had hitherto refused all suitors. At the age of seven his mother dedicated him to Buddhism, and he is said to have repeated daily one thousand *gâthâ* or hymns of thirty-two words to each. At twelve he was taken by his mother to the State of 沙勒 Sha-lo, where he lived for a year, studying deeply, especially astrology and kindred subjects. He devoted himself to the Mahayana or Greater Development, and soon had crowds of pupils. At twenty he returned to Kuchah, and publicly expounded the *sûtras*. He preached with such success that Fu Chien heard of his

fame, and in 382 sent Lü Kuang with 70,000 men to fetch him. In 385 the latter, hearing of Fu Chien's fall, established himself at Liang^a-chou in Kansuh (see *Lü Kuang*), where Kumara lived in honour but without any great propagandist success. In 401, after the defeat of Lü Lung, Kumara went to the Court of Yao Hsing; and in 405 he became State Preceptor, and dictated his commentaries on the sacred books of Buddhism to some eight hundred priests. He also wrote the **實相論** *shāstra* on Reality and Appearance, especially for Yao Hsing who revered him as a God. At his death, his body was cremated, but his tongue remained unhurt in the midst of the fire. Is known as one of the Four Suns of Buddhism.

1018 Kun 繇. Father of the Great Yü, and Earl of **崇** Ch'ung. He was Minister of Works under the Emperor Yao, B.C. 2297, and was appointed to drain the empire. Failing in this, he was banished, and the work was entrusted to his son.

1019 Kung, Prince 恭親王 (M. 奕訢). Born A.D. 1832. The sixth son of the Emperor Tao Kuang, and brother of the Emperor Hsien Fêng who in 1850 conferred upon him the title by which he has since been known. His first appearance in public was in 1858, as member of the commission which tried Ki-ying, the great Minister who had signed the Treaty of Nanking. In the following year he was nominated member of the Colonial Board which controlled the affairs of the "outer barbarians;" and was subsequently appointed plenipotentiary for the conclusion of peace with the victorious Europeans when in 1860 they reached the gates of the capital. While the Emperor Hsien Fêng fled to Jehol and refused to hold any intercourse with the foreigners, Prince Kung threw himself into his arduous task of obtaining the best possible terms from an enemy not only encouraged by military success but irritated by the treacherous seizure of the late Sir Harry

Parkes and his companions. In these trying circumstances the tact and resource of Prince Kung won the admiration of his opponents, but the occasion did not admit of any concessions. Prince Kung returned those prisoners who had survived their ill-treatment, for which some expiation was exacted in the destruction of the Summer Palace, and surrendered one of the gates of the capital. Residences in the city were assigned to Lord Elgin and his French colleague and the Hall of Ceremonies was appointed for the exchange of the ratified copies of the treaty. This act was accomplished on Oct. 24th, and a fortnight later the whole allied force was withdrawn from Peking, leaving Sir Frederick Bruce as the first British Minister at the Chinese Court to arrange with Prince Kung the conduct of diplomatic relations. A new department, called the Tsung-li Yamên, was formed, and opened its doors with the year 1861, under the presidency of Prince Kung. Some few months later Prince Kung was called upon to deal with a grave dynastic crisis caused by the death of his brother Hsien Fêng. Two of the Princes, together with the Minister 肅順 Su Shun, seized the Regency, to the exclusion of the Empress Dowager and Prince Kung; but as the Imperial funeral procession neared Peking, the conspirators were promptly arrested. Su Shun was executed, and the Princes were allowed to commit suicide. For his services in this matter Prince Kung was appointed President of the Imperial Clan Court and received the title of 議政. Not long afterwards he experienced his first rebuff at the hand of fortune. On the 2nd April 1865 an edict appeared stating that he was dismissed from his posts "for having overrated his own importance." Five weeks later he was re-instated in all his offices except that of President of the Council. He experienced a second rebuff in the year 1874, when his nephew, the Emperor T'ung Chih, degraded him, nominally for "using language in very many respects unbecoming," but really

in consequence of palace intrigues. He was re-instated in his hereditary rank the next day by a special decree of the two Empresses. In 1878 he was again temporarily degraded; and in 1884 he was again dismissed from office, and gave up his hereditary first-class principedom, in consequence of the fall of Baeninh. This time he remained in retirement until the Korean imbroglio of September 1894, when he was recalled to power as President of the Tsung-li Yamên and ordered to co-operate with Li Hung-chang in taking measures against the victorious Japanese. In the same year he was also placed upon the Grand Council, at the special request of the Empress Dowager. His most noteworthy expression of opinion was made to Sir Rutherford Alcock in 1869. He said to the departing Minister, "If you could only relieve us of your opium and your missionaries, there need be no more trouble in China." He married a daughter of Kueiliang, one of the Imperial Commissioners sent to Shanghai to negotiate with Lord Elgin. She died in 1880.

1020 Kung Chao-yüan 龔照瑗 (T. 仰蓮). A purchase licentiate of Anhui, who was Taot'ai at Chefoo in 1886, and at Shanghai from 1886—1890 when he became Judge of Chehkiang. In August 1891 he went as Treasurer to Ssüch'uan, and in November 1893 was appointed Minister to England, France, Italy, Belgium, and Sweden and Norway. In 1895 he became Director of the Banqueting Court, and in 1896 of the Court of Sacrificial Worship.

1021 Kung Chih-ch'í 宮之奇 7th cent. B.C. The famous Minister of the Yü State, who advised his prince not to allow the Chins to pass through the country on their way to attack the Kuo State. He argued that the latter was an outlying defence of the Yü State, and that "if the lips perish, the teeth will feel cold," a phrase frequently used by Chinese diplomatists in modern times.

1022 Kung-hsi Ch'ih 公西赤 (T. 子華). Born B.C. 510. A

native of the Lu State, and one of the disciples of Confucius. He was distinguished by his thorough knowledge of rites and ceremonies, and on the death of the Master he was entrusted with the management of his funeral.

Kung Ku 共鼓. One of the Assistants of the Yellow Emperor, 1023 and the reputed inventor of boats.

Kung Kung 共工. A legendary being, said by some to have 1024 been a Minister under the Emperor Fu Hsi; by others, to have been a vassal of the Emperor Shên Nung. He appears to have led a rebellion in primeval times, and to have attempted to overwhelm the earth beneath the waters of a colossal flood. This name has also been given to the Minister of Works under the Emperor Yao, who was banished for allowing excessive inundations to take place.

Kung-liang Ju 公良孺 (子正). A disciple of Confucius, 1025 who on one occasion drew his sword and forced a passage for the Master through a threatening crowd. He was a wealthy man, and joined the train of Confucius with five chariots.

Kung-sha Mu 公沙穆 (T. 文义). 2nd cent. A.D. A native 1026 of 膠東 Chiao-tung in Shantung, where Wu Yu once held office. Being very poor, he took service in the establishment of the latter and is said to have been discovered by his master engaged in pounding rice. The result was a close friendship. For many years he lived as a recluse on the hills, teaching a large number of disciples. By his intercession with the supernatural powers, he is said on one occasion to have put an end to a plague of caterpillars; and in A.D. 155 he warned the people against an inundation and thus succeeded in saving many lives. For his services he received a small post, and died in office, aged 66.

Kung Shêng 龔勝 (T. 君賓). 1st cent. B.C. and A.D. An 1027 official, who rose to high office under the Emperor Ch'êng Ti of the Han dynasty. He declined to serve under the usurper Wang Mang

and retired into private life, calling himself 隱翁. On being further pressed, he took to his bed and refused all food for fourteen days, dying at the age of 79.

- 1028 **Kung Sui** 龔遂 (T. 少卿). 1st cent. B.C. A native of P'ing-yang in Kiangsu, who served under Wang Ho at 昌邑 Ch'ang-i in Shantung. When the latter was acting in a misguided way, Kung Sui with tears in his eyes besought him to desist; and accordingly, when later on all the officials of Nan-ch'ang were put to death, he alone was spared. In B.C. 73, when over seventy years of age, he was sent as Governor to Po-hai in order to check the brigandage which prevailed. Instead however of occupying himself directly with the brigands, he set to work to foster agriculture, persuading the people to sell their knives and swords, and buy oxen and calves. He succeeded so well that he was promoted to a higher post, and died in office at a great age.

- 1029 **Kung-sun Ch'iao** 公孫僑 (T. 子產 and 子美). B.C. 581—521. A grandson of Duke Mu of Chêng, who rose to be Prime Minister of his native State. When he had ruled for three years, so great was the change effected that "doors were not locked at night and lost articles were not picked up on the highway." In 535 he compiled a Penal Code for the regulation of punishments. Confucius, who had described him as a truly benevolent man, wept when he heard of his death. The entire populace gave way to lamentation, and the women laid aside their ornaments for a space of three months. Later critics hold that though he made the people love him, he failed to teach and to elevate them. In 1857 his tablet was placed in the Confucian Temple.

- 1030 **Kung-sun Hung** 公孫弘 (T. 季少). Died B.C. 121. A poor scholar of the Han dynasty, who was a swineherd until past forty years of age when he took to the study of the Classics. In B.C. 140 he secured the first place among the scholars personally

examined by the Emperor Wu Ti; but on being sent on a mission to the Hsiung-nu, he failed to satisfy his Majesty's expectations. He subsequently rose to be a Privy Councillor, and was ennobled as Marquis. He still continued to live in most frugal style, giving all his salary to poor and deserving strangers, for whom he opened a kind of guest-house. He is even said to have used the same cotton quilt for ten years. He was impeached as a traitor by Chi An, but this only resulted in attaching the Emperor more strongly to him. Noted also for his filial behaviour to his stepmother, for whom he wore mourning during the full period of three years.

Kung-sun Lung 公孫龍. 3rd cent. B.C. Said by Tsou Yen 1031 to be the wisest man in the State of Chao. He was also noted for his skill in arguing on the "hard and white" (see *Hui Tzū*).

Kung-sun O 公孫闕 (T. 子都). A very handsome man, 1032 who lived about 700 B.C. He won the prize of a chariot, offered to whosoever should prove the strongest man in the army of the Earl of Chêng.

Kung-sun Shu 公孫述 or 公孫叔 (T. 子陽). Died 1033 A.D. 36. The conqueror of Shu, modern Ssüch'uan, where he established himself under the title of the 白帝 White Emperor. The son of a former Governor of Honan, he was himself Governor of Shu between A.D. 14—22. In A.D. 23 he invited the rebel 宗成 Tsung Ch'êng to Ssüch'uan; but finding him to be a mere bandit, he slew him and received the submission of his followers. In 24 he proclaimed himself Prince, and in 25 Emperor of Shu, with *white* as his Imperial colour and his capital at Ch'êng-tu. His rule was acknowledged by Wei Hsiao, to whom he sent 10,000 troops to fight against the Emperor Kuang Wu Ti. In 33 he captured 巫山 Wu-shan, I-ch'ang, and 夷都 I-tu. But in 37 the Han generals Wu Han and 岑彭 Ts'ên P'êng forced the passage, and invested Ch'êng-tu. The White Emperor died of a wound he

received during a sortie; his head was cut off and sent to Lo-yang; his family was exterminated and the city sacked.

- 1034 **Kung-sun Tsan** 公孫瓚 (T. 伯珪). Died A.D. 199. A native of Liao-hsi. He became a great favourite with the Governor of the district, who gave him one of his daughters in marriage and sent him to study under Lu Chih. In early life he won distinction in operations against the frontier tribes and then against the rebels in Liang^a-chou. Later on, for failing to keep in subjection the tribes on the borders of Ssüch'uan, he was superseded by 劉虞 Liu Yü, whose successes roused such ill-feeling in his mind that he never rested until he had compassed his rival's death. His next exploit was to lead a successful expedition against Yüan Shao, who had caused the death of his brother Yüan Shu. From this date his power increased rapidly. But his nature was such that he remembered faults and forgot services, so that he had few friends and many enemies; and Yüan Shao, who had long been watching his opportunity, led a force against him and drove him to seek refuge in 易京 I-ching. There, after a long siege, seeing no hope of escape, he slew his wife and children, and then set fire to his house and perished in the flames.

Kung Ti. See **Ssü-ma Tê-wên.**

Kung Tsung. See **Chao Hsien.**

- 1035 **Kung Wang** 共王. A Prince of the Ch'u State of old, who when he had lost a bow refused to let his attendants look for it, saying that some man of Ch'u would find it; meaning that at any rate one of his own subjects would profit by the transaction. On hearing of this remark, Confucius censured the Prince's narrow-mindedness, declaring that he ought to have said "some man" and not merely "some man of Ch'u."

- 1036 **Kung-yang Kao** 公羊高. 5th cent. B.C. Author of the commentary on the *Spring and Autumn Annals* which passes under his name.

Kung Yü 貢禹 (T. 小翁). 1st cent. B.C. A native of Lang-yeh in Shantung, who brought himself into notice by his wide knowledge of the Classics. It was said that when his friend 王陽 Wang Yang was appointed to office, he flicked the dust off his own official hat, knowing that he would soon be recommended for employment. After a somewhat chequered career, he became Censor under the Emperor Yüan Ti, B.C. 48—32, a post which he filled with much courage and zeal. He advised that the money spent upon horses, parks, bull-fighting, etc., should rather be saved and given to the poor.

K'ung An-kuo 孔安國 (T. 子國). 2nd cent. B.C. A descendant of Confucius in the twelfth degree. He was employed in deciphering the text of the *Canon of History* which had been discovered when pulling down the house of K'ung Fu, and transcribed large portions of it from the seal character into the prevailing *li* script, with a preface of his own. His work disappeared about the 4th cent. A.D. and that which now does duty is regarded by the majority of scholars as a forgery from the hand of 梅賾 Mei Chi. He also wrote a commentary on the *Analects*, and another on the *Canon of Filial Piety*. In 647 his tablet was placed in the Confucian Temple.

K'ung Ch'ao-fu 孔巢父 (T. 弱翁). 8th cent. A.D. A descendant of Confucius in the 37th generation. He was an ardent student and went into retirement on a mountain in Shantung, refusing to serve under Yung Lin Wang, whence he came to be enrolled as one of the Six Idlers of the Bamboo Grove (see *Li Po*). He subsequently rose to high office under the Emperors Tai Tsung and Tê Tsung, and was appointed to operate against Li Huai-kuang. His conduct however was unsatisfactory; his soldiers mutinied, and he was slain. Canonised as 忠.

K'ung Chi 孔伋 (T. 子思). Born about B. C. 500. Grandson 1040

of Confucius, and author of the *Doctrine of the Mean*. After studying under Tsêng Ts'an, he entered official life and ultimately became Minister to Duke Mu of the Lu State. The latter treated him with great kindness; but K'ung Chi repelled his advances, even refusing his presents because he could not be bothered to return thanks for them. He lived in great poverty, and domestic clouds overshadowed his life. His mother married a second time, and he had to divorce his wife. His son refused to mourn for a divorced mother, and this rule now prevails in the family of K'ung. He was posthumously ennobled as Duke, and in 1108 his tablet was placed in the Confucian Temple (see *Yen Hui*). He is also known as 述聖子.

1041 K'ung Ch'i 孔祈. Son of K'ung Mu-chin, and great-great grandfather of Confucius. His tablet stands in the Confucian Temple among ancestors glorified as sages. His name is variously given as 臯夷 and 畢夷.

1042 K'ung Chi-han 孔繼涵 (T. 荈谷). 18th cent. A., D. Uncle of K'ung Kuang-sên, and an authority on the *Book of Rites*.

1043 K'ung Ch'iu 孔丘 (T. 仲尼). B. C. 551—479. A native of 闕里 Ch'üeh-li, a hamlet of Ch'ang-p'ing in Shantung, known to foreigners as Confucius, which is the Latinised form of 孔夫子 K'ung Fu Tzu, the Philosopher K'ung. His father's name was K'ung Shu-liang Ho (q. v.), and on the latter's death, his mother married again and removed to a place called 曲阜 Ch'ü-fu. Many stories are told of his childish precocity, but the authenticity of these is more than doubtful (see *Wang Su*). In B. C. 533 he married, and in the following year his wife gave birth to a son (see *K'ung Li*). After holding some petty post in connection with the grain administration, he took to teaching, and soon surrounded himself by a school of eager and earnest disciples. He visited the ancient capital, whence he returned to be Magistrate at Chung-tu in his native State. His success in that capacity was so marked

that he was raised by Duke Ting of Lu to be Minister of Justice, and "became the idol of the people, and flew in songs through their mouths." The State prospered under his guidance, and its influence and well-being became conspicuous. This aroused the envy of the Duke of the Ch'i State, who attempted to corrupt his rival by a present of some lovely singing-girls and splendid horses. His scheme succeeded only too well. Duke Ting gave himself over to enjoyment, and neglected the serious business of government. Thereupon Confucius in 495 threw up his post, in the vain hope that the Duke would reform. From that time he wandered sadly from State to State, offering advice to such Princes as would listen to him, mostly neglected, and at one time even in danger of his life. In addition to teaching, he occupied himself with collecting and editing the old national lyrics, to the number of 311, now known as the *Odes*. He also edited the *Canon of History*, and wrote, under the title of the *Spring and Autumn Annals*, the history of his native State from B. C. 722 to 484. His *Discourses*, or *Analects*, were written up, probably by the disciples of his disciples, and constitute our only authentic source of information as to the personal life and sayings of the Sage. In 481 he heard that a supernatural creature, called the *ch'i lin*, and variously identified with the unicorn and giraffe, had appeared during a hunting expedition of the Duke of Lu. Taken in connection with the disorder of the times, he interpreted this phenomenon as an evil omen, and announced that his own end was at hand. Two years later he died, in his native State, to which he had at length returned. His life had not been a happy one. He had divorced his wife, who was a downright Xantippe; his only son had predeceased him; and the message, which he felt that he had been divinely appointed to deliver, had not been favourably received. He taught that the nature of man is pure at birth, and that it becomes

vitiated only by the impurity of its surroundings. He strove to enunciate a practical rule of life which should compare favourably with the poetical *Tao* of Lao Tzū, suitable to the wants of his fellow-countrymen in this world, without indication of, or allusion to, the possibility of a world to come. His daily texts were charity of heart and duty towards one's neighbour, and the virtues on which he laid most stress were justice and truth. "In his village home he looked simple and sincere, as though he had nothing to say for himself; but when in the ancestral temple or at Court, he spoke minutely, though cautiously." Outcast as he was in life, the value of his common-sense teachings was soon recognised; and the "uncrowned king," as he has been affectionately styled, is at this moment as firmly fixed upon his throne as at any period during the twenty-three centuries which have elapsed since his death. His personal name *Ch'iu* is taboo: it is never written nor uttered. A stroke is left out in writing, while the reverent student pronounces it *mou* "a certain person." In the second century before Christ a temple was erected in his honour, and during succeeding dynasties decrees have been frequently issued ordering that other temples should be built and sacrifices performed at various seasons. At the present moment there must be a Confucian Temple in every Prefecture, District, and market-town throughout the empire, where twice every year, in spring and autumn, memorial ceremonies are conducted by the local officials. The following words, written eighteen centuries ago by the famous historian Ssü-ma Ch'ien, best describe the position then and still held by the great Sage in the hearts of the Chinese people: — "Countless are the princes and prophets that the world has seen in its time; glorious in life, forgotten in death. But Confucius, though only a humble member of the cotton-clothed masses, remains among us after many generations. He is the model for such as would be wise. By all, from the Son

of Heaven down to the meanest student, the supremacy of his principles is fully and freely admitted. He may indeed be pronounced the Divinest of men." Various titles have at various times been posthumously bestowed upon Confucius. The chief of these are 宣聖尼父 (A.D. 640), 太師 (666), 文宣王 (739), 大成至聖 (1308), and 至聖先師孔子 (1530). In A.D. 1233, through the influence of Yeh-lü Ch'u-ts'ai, the title of 衍聖公 was conferred upon the representative of the family in direct male line. The leading disciples of Confucius were Yen Hui, Tsêng Ts'an, Tsai Yü, Tuan-mu Tz'ü, and Chung Yu.

K'ung Fang-shu 孔防叔. Son of K'ung Ch'i, and great 1044 grandfather of Confucius. In order to escape the enmity of the descendants of Hua Tu (see *K'ung Ch'i*), he fled to and settled in the State of Lu, where he became Magistrate of Fang. Hence his name. His tablet stands in the Confucian Temple among ancestors glorified as sages.

K'ung Fu 孔鮒 (T. 子魚). Died B.C. ? 210. A descendant 1045 of Confucius in the ninth degree. At the time of the Burning of the Books (see *Li Ssü*), he is said to have preserved copies of the chief works of the Canon by secreting them in his house, whence they were eventually recovered. He is the reputed author of a collection of memoirs referring to Confucius and his grandson K'ung Chi, and also of the vocabulary entitled 小爾雅.

K'ung Jung 孔融 (T. 文舉). Died A.D. 208. A descendant 1046 of Confucius in the 20th degree, and a most precocious child. At ten years of age he went with his father to Lo-yang, where Li Ying was at the height of his reputation. Unable, from the press of visitors, to gain admission, he told the doorkeeper to inform Li Ying that he was a connection, and thus succeeded in getting in. When Li Ying asked him what the connection was, he replied, "My ancestor Confucius and your ancestor Lao Tzu were friends

engaged in the quest for Truth, so that you and I may be said to be of the same family." Li Ying was astonished, but 陳騫 Ch'ên Wei said, "Cleverness in youth does not mean brilliancy in later life;" upon which K'ung Jung remarked, "You, sir, must evidently have been very clever as a boy." Entering official life, he rose to be Governor of 北海 Po-hai in Shantung; but he incurred the displeasure of the great Ts'ao Ts'ao and was put to death with all his family (see *Chih Hsi*). He was one of the Seven Scholars of the Chien-an period (see *Hsü Kan*), an open-hearted man, and fond of good company. "If my halls are full of guests," he would say, "and my bottles full of wine, I am happy."

- 1047 **K'ung Kuang-sên 孔廣森** (T. 衆仲 and 摺約. H. 驍軒). A. D. 1751—1786. A native of 曲阜 Ch'ü-fu in Shantung, and a descendant of Confucius in the sixty-eighth generation. He graduated in 1771, but soon retired from public life. Author of clever commentaries on the *Five Classics*, and of works on the seal and *li* styles of writing.
- 1048 **K'ung Li 孔鯉** (T. 伯魚). B. C. 532—482. The only son of Confucius (see *K'ung Ch'iu*). At his birth, Duke 昭 Chao of the Lu State sent Confucius a present of some carp; and the latter, in honour of his sovereign's gift, took *Li* Carp as the name of his little son.
- 1049 **K'ung Mêng-p'í 孔孟皮** (T. 伯尼). Son of K'ung Shu-liang Ho, by a concubine, and half-brother to Confucius. He was a cripple, and could not enter upon an official career. In 1857 his tablet was placed in the Confucian Temple.
- 1050 **K'ung Mu-chin 孔木金**. 8th cent. B. C. Son of 孔嘉 K'ung Chia, great-great-great-grandfather of Confucius, and the recognised founder of the family. He was an official of the Sung State, and was killed by a colleague, named 華督 Hua Tu, who wished to obtain possession of his wife. His tablet stands in the Confucian Temple, first among ancestors glorified as sages.

K'ung Pin 孔斌. 3rd cent. B.C. A Minister of the Wei State, 1051 who perceived the danger to be apprehended from the victory of the Ch'ins over the Chaos, and warned his prince not to be like the swallow which chirps unconcernedly round its nest when fire has already seized upon the building to which the nest is attached.

K'ung Po-hsia 孔伯夏. Son of K'ung Fang-shu, and grand- 1052 father of Confucius. His tablet stands in the Confucian Temple, among ancestors glorified as sages.

K'ung Shu-liang Ho 孔叔梁紇. Died B.C. 548. Son of 1053 K'ung Po-hsia, and father of Confucius. He was Chief Magistrate of 陬 Tsou in modern Shantung, and was remarkable for his gigantic stature and great strength. His wife bore him nine daughters (see *K'ung Mêng-p'i*); but when at the age of seventy he married a second time, choosing 徵在 Chêng Tsai, the youngest of the three daughters of a neighbour named 顏 Yen, the union was blessed with a male child, known to posterity as Confucius. He himself died when the boy was only three years old. His tablet stands in the Confucian Temple, among ancestors glorified as sages.

K'ung Tao-fu 孔道輔 (T. 原魯). Died A. D. 1033. A 1054 descendant of Confucius in the 45th degree. His personal name was originally 延魯 Yen Lu. Noted as a boy for his gravity of demeanour, he graduated as *chin shih* and was appointed to 寧 Ning-chou in Yünnan. While there, a divine snake appeared at one of the temples, and all the officials went to worship it (see *Li Hung-chang*). K'ung however refused thus to abase himself; and seizing his official tablet, crushed the reptile's head at a blow. He was obliged to resign in consequence, but soon rose through various offices to be a Censor and Minister of State. In 1031 he was sent as envoy to the Kitans, who received him at a grand banquet with much honour. But at a theatrical entertainment which followed, a piece was played in which his sacred ancestor, Confucius, was

introduced as the low-comedy man; and this so disgusted him that he got up and withdrew, the Kitans being forced to apologise. In 1033 he was dismissed to the provinces for espousing the cause of the deposed Empress. Re-instated almost immediately, the jealousy of his colleagues caused him to be again banished, when he died on his way to his post.

1055 **K'ung Ying-ta** 孔穎達 (T. 仲達). A. D. 574—648. A descendant of Confucius in the thirty-second degree, and a distinguished scholar and public functionary. He wrote a commentary on the *Canon of Changes*, and was also the reputed author of the 地記 and 列卷 sections of the *History of the Sui Dynasty*. Canonised as 憲.

1056 **Kuo Chên** 郭震 (T. 元振). A.D. 656—713. A handsome man of the T'ang dynasty, upon whom Chang Chia-chêng bestowed one of his five daughters. The young ladies sat behind a screen, each holding a silken cord of a different colour, and Kuo was to choose between the cords. He chose the red one and thus won the third daughter, a great beauty. He graduated as *chin shih* at the age of 18, attracted the attention of the Empress Wu, and was sent on an embassy to the Turfan. After holding many high and important posts he became President of the Board of War in 713, and alone of the Ministers of State stood by the Emperor when the T'ai-p'ing Princess was guilty of treason, for which he was ennobled as Duke. Soon afterwards he was banished for an error of discipline at a review; and though immediately recalled, he died of mortification on the way.

1057 **Kuo Chi** 郭伋 (T. 細侯). B.C. 38—A.D. 47. A native of Mou-ling in Shensi, who served under Wang Mang the Usurper and afterwards under the first Emperor of the Eastern Han Dynasty. In A.D. 33 he became Governor of 潁 Ying-chòu in Anhui, and at parting told his Majesty that as he was not going to a distance

he would still make his influence felt at the capital. In 35 he was sent into Shansi to deal with the rebellion of Lu Fang. He was met on the way by a number of youths from 并 Ping-chou, where he had formerly been magistrate, riding on bamboo horses, in token of respect and gratitude for his wise administration. In 46 the Emperor bestowed upon him a mansion and a large sum of money to enable him to keep up his dignity, all of which however he gave away to his relatives, leaving nothing behind him at his death.

Kuo Chin 郭進. A.D. 920–977. A native of 博野 Po-yeh 1058 in Chihli, who in his youth was servant to a rich man of Chü-lu. He became the leader of a band of rowdies, and spent his time in drinking and gambling until warned by his master's wife that he was in danger of his life. Fleeing to 晉陽 Chin-yang he obtained employment as a Magistrate under the founder of the Later Han dynasty, and under the last of the Five Dynasties he gained a great name as a provincial Governor. The first Emperor of the Sung dynasty built him a house tiled like a prince's, saying that for a dozen years Kuo had relieved him of all anxiety as to the north. In 976 he became Governor of 雲 Yün-chou. On the occasion of the expedition of the Emperor T'ai Tsung to T'ai-yüan in Shansi, he defeated the Kitan Tartars; but being falsely accused, he committed suicide.

Kuo Chü 郭巨 (T. 文舉). 2nd cent. A.D. A native of 1059 Honan, famous as one of the 24 examples of filial piety. He was very poor, and the family, consisting of his wife, his mother, and his little son, had not even enough to eat. Accordingly he said to the former, "The boy eats so much food that there is not enough for our mother. We may have other sons, but we can never have another mother." So he agreed with his wife to bury the child, and for that purpose began digging a hole. They had not got far down before they came upon an ingot of gold, inscribed with these words

in red: — "God's gift to Kuo Chü; let no official deprive him of it, and let no other person take it."

- 1060 **Kuo Chung-shu** 郭忠恕 (T. 恕先). Died A.D. 977. A native of Lo-yang, who flourished as an official and artist under the Later Chou and Sung dynasties. His fondness for wine and other pleasures led to his degradation in 960, whereupon he took to roaming about in search of fine scenery. The second Emperor of the Sung dynasty made him an Imperial Archivist; but after a short time he was dismissed from the public service for selling government property, and was banished to Têng-chou in Shantung. He died on the way thither. His special forte as an artist was landscape in black and white. He was also known as a calligraphist, and was author of the 歷代字書 and of the 佩觿, both being treatises on the written character.
- 1061 **Kuo Ho** 郭荷 (T. 承休). 5th cent. A.D. A native of 略陽 Lüeh-yang in Shensi, and a profound student. He was forced into an official career, but in a short time resigned his post and was allowed to retire to a mountain in Kansuh, where he lived and taught until 84 years of age. Canonised as 元德先生.
- 1062 **Kuo Hsiang** 郭象 (T. 子元). Died A.D. 312. A renowned scholar of the Chin dynasty. For a long time he refused official employment and lived in seclusion, occupying himself with the philosophy of Lao Tzū. A commentary on Chuang Tzū passes as his work, but the bulk of it seems to have been written by Hsiang Hsiu. Subsequently he became head of the Board of Civil Office, and then Grand Tutor at the Court of the Prince of Tung-hai in Kiangsu, from which post he retired in disgust. It was said of him by Wang Yen that his conversation was like the continuous down-flow of a rapid, or the rush of water from a sluice.
- 1063 **Kuo Hsieh** 郭解 (T. 翕伯). Died B.C. 127. A famous

knight-errant of the Han dynasty. His father had been put to death under the Emperor Wên Ti, and he himself in his youth was a bloodthirsty ruffian, slaying every one who crossed his path. He was also a coiner of base money, and used to break into tombs and commit sacrilege. In his mature age he became a reformed character, and went about seeking only to do good and to redress wrongs. He gained great credit by declaring that the murderer of his sister's son, a young man who was wont to force drink upon strangers, was justified in doing what he did. The slaughter by his followers of an opponent caused his mother to be arrested; whereupon he surrendered and was executed, together with his family, as a public nuisance.

Kuo Hsiu 郭琇 (T. 華野). A.D. 1638—1715. A native of 1064

卽墨 Chi-mo in Shantung, who used to live on herbs in the remote recesses of the hills and to study all night by a fire of brushwood. Graduating as *chin shih* in 1670, he was sent in 1680 as Magistrate to 吳江 Wu-chiang in Kiangsu, a place with the worst possible reputation; yet in seven years he made it the pride of the south-east. In 1686 he became a Censor, and successfully denounced Chin Fu, 明珠 Ming Chu, and Kao Shih-ch'i. But he himself was soon driven from office for an alleged piece of personal spite; and in 1690 he was sentenced to banishment on the false plea that his father, for whom he had sought posthumous honours, had been a rebel. His sentence however was remitted; and the Emperor K'ang Hsi, meeting him while on tour in 1699, appointed him Viceroy of Hunan, in recognition of his courageous and independent spirit. In 1691 he came to Peking to have audience, and seized the opportunity to vindicate his father's character. On his expressing a fear that the promised remeasurement of taxable land in Hunan would reduce the revenue, the Emperor replied, "Provided that the people benefit, no reduction, however great,

is worth a moment's regret." He retired in 1702, and spent all he had on the poor of his native village.

- 1065 **Kuo Huang 郭況**. 1st cent. A.D. Brother to the consort of the Emperor Kuang Wu Ti of the Han dynasty. The latter bestowed upon him such vast sums of money, not to mention valuable jewels, that his home became known as the **金穴** Gold-pit.
- 1066 **Kuo Jung 郭榮**. A.D. 921-959. Son of **柴守禮** Ch'ai Shou-li, brother-in-law to Kuo Wei, and adopted son of the latter, whom he succeeded as second Emperor of the Later Chou dynasty, having been previously known as Prince of Chin. He carried on successful wars against the Kitans and Northern Hans, and increased his territory. He seized on all the bronze images of Buddha and converted them into *cash*, declaring that Buddha himself, who gave up so much for mankind, would raise no objections. He was canonised as **世宗**, and succeeded by his six-year-old son, who shortly afterwards brought the dynasty to a close by resigning in favour of Chao K'uang-yin.
- 1067 **Kuo Kung-ch'ên 郭拱辰**. 12th cent. A.D. A native of **三山** San-shan in Anhui, and a famous portrait-painter under the Sung dynasty. He was a pupil of Chu Hsi, and took to painting as an amusement.
- 1068 **Kuo Kuo 虢國**. The title bestowed upon the youngest sister of Yang Kuei-fei. She was said to be beautiful without the aid of rouge.
- 1069 **Kuo P'o 郭璞** (T. **景純**). A.D. 276-324. A native of Wên-hsi in Ho-tung. Early distinguished as a scholar and master of the art of literary composition, in later life he became famous as an exponent of the doctrines of Taoism. In his youth he is said to have received from one **郭公** Kuo Kung a black bag, containing a treatise from which he learnt natural philosophy, astronomy, and divination. He was the reputed founder of the art of geomancy as

applied to graves (see *Wang Chi*), and the authorship of the 葬書 has been attributed to him. Of his personal history it is related that in time of insurgent troubles he rendered great services in Anhui, and was appointed Adjutant. He was subsequently raised to high office by the Emperor Yüan Ti, and enjoyed a wide reputation for learning until his death, which he met at the hands of Wang Tun, whose secretary he had become and whose failure he had ventured to prophesy. He edited the dictionary of ancient terms etc., known as the 爾雅, the 山海經 *Hill and Water Classic*, and the 楚詞 *Elegies of Ch'u*, and wrote the famous elegies known as 江賦 and 南交賦.

Kuo Shih 郭氏. The wife of Chia Ch'ung, noted for her 1070 jealousy. Suspecting the intimacy of her husband with the wet-nurse of her little boy, she flogged the nurse to death; the consequence being that the child died too. She did this a second time, after which she had no more sons and her husband's male line came to an end.

Kuo Shu 號叔. The name of a younger brother of Wên Wang; 1071 also known as 號公 or 郭公.

Kuo Sung-tao 郭嵩燾 (H. 筠仙). Died A.D. 1887. A 1072 native of Hsiang-yin in Hunan. Graduated as *chin shih* in 1847. In 1859 he was appointed to the Imperial College of Inscriptions and was sent on special service to Tientsin with Sêng-ko-lin-siu. In 1862 he became Grain Commissioner, and in 1863 Salt Commissioner, of Kiangsu. In the latter year he was acting Viceroy of the Two Kuang, from which post he tried to retire in 1865. In 1867 he was again Salt Commissioner in Kiangsu, and in 1875 he was a Minister in the Tsung-li Yamén. In 1876 he was appointed to be the first resident Envoy ever sent by China to Great Britain or to any other nation. He made several attempts on the score of health to escape this unpleasant duty, but was ultimately obliged

to proceed. After an uneventful tenure of office he returned to China in 1879, and retired in ill-health. He was considered to be a fine scholar, and he was a friend and relative by marriage of Tsêng Kuo-fan.

- 1073 **Kuo T'ai 郭太** (T. 林宗). A.D. 127—169. A native of 界休 Chieh-hsiu in Shansi, who distinguished himself as a scholar and teacher under the Later Han dynasty. He was eight feet in height and of an intellectual cast of countenance. Left a poor orphan in early youth, he devoted himself to study; and after a three years' course he proceeded to Lo-yang, where Li Ying became his friend and patron. His lectures were crowded and he was regarded almost in the light of a divine being. It is said that one 魏照 Wei Chao, when quite a boy, entered as a menial into his service. "You ought to be at your Books," said Kuo T'ai; "what do you want here?" "It is easy enough to find teachers of books," replied the boy, "but difficult to find a teacher of humanity. I have come here to place my undyed white silk near your vermilion and blue." Kuo T'ai subsequently tested his temper by thrice throwing away some gruel which the youth had prepared for him. He was regarded as a model host, because one night when it was raining hard he went out into the garden and cut leeks to make soup for a friend.

- 1074 **Kuo Tzŭ-hsing 郭子興**. Died A.D. 1355. A native of 定遠 Ting-yüan in Shensi, and maternal uncle of Chu Yüan-chang, first Emperor of the Ming dynasty. Happening to kill a man in a quarrel, in 1353 he joined the rebel leader 劉福通 Liu Fu-t'ung, captured 濠 Hao-chou in Anhui, and proclaimed himself Generalissimo. He was a bold and able man, but his temper was too violent and overbearing. Canonised by Chu Yüan-chang as 滁陽王.

- 1075 **Kuo Tzŭ-i 郭子義**. A.D. 697—781. A native of Hua-chou

in Shensi, and one of the most renowned of Chinese generals. In early life, when returning from a campaign on the borders of the desert of Gobi, a goddess, whom he took to be the Spinning Damsel, appeared to him in a vision and promised him great prosperity and long life. In 755 An Lu-shan revolted, and in conjunction with Li Kuang-pi he helped to defend the capital. In 756 he beat Shih Sstü-ming, and by 757 had recovered the disaffected provinces. In 758 and 759 he was appointed to high military command, but he was maligned to the Emperor and recalled to Peking. In 760 his services were utilised against the Tangut tribes, and he succeeded in recovering territory in the west occupied by them. In 762 he suppressed a mutiny in Chiang^a-chou in Shansi, but from fear of the power of 程元振 Ch'êng Yüan-chên he resigned his command. In 763 the Turfans invaded Shensi, and in consequence of the remissness of Ch'êng succeeded in reaching the capital. Then Kuo was re-instated, but as he was unable to raise an army the Emperor was compelled to flee, and Ch'ang-an was taken and burnt. He then collected some 4,000 demoralised troops, and by making the Turfans believe he had a much larger force, managed to drive them away, so that by 764 the Emperor was able to return. In 765 he had to face another invasion, this time employing a tribe of the Ouigours to attack the Turfans. His long life was in fact spent in warfare, and he was almost uniformly successful. He received the designation of 尚父; he was ennobled as Prince; and the Emperor Su Tsang declared in a well-known phrase that he had received from Kuo as it were a second lease of life. He had eight sons and seven sons-in-law, all of whom rose to high places; and his grandchildren and great grandchildren were so numerous that he could not recognise them when they came to pay their respects, but had to content himself with bowing to each. His son Kuo 暖 Ai, who had married an Imperial princess,

said one day in anger to his wife, "You are very proud of having an Emperor for your father, but if my father wanted the empire your family would not be able to keep it." When the princess reported this to the Emperor, the latter told her that her husband had said no more than the truth. Upon his deathbed the Emperor sent a Prince to enquire after him; but the old man was too far gone to do more than bend his head in acknowledgement of the honour. Canonised as **忠武**.

1076 **Kuo Wei 郭威**. A.D. 901—953. A lieutenant under Liu Chih-yüan. While leading an army to repel a Kitan invasion in 951, the soldiers threw a yellow flag over him and saluted him as first Emperor of the Later Chou dynasty, a style chosen by him on the ground that he was a descendant of a younger brother of Wên Wang. His short reign was much disturbed by the operations of Liu **崇** Ch'ung. Personally he was a gallant leader and a judicious administrator. He patronised literature, and made a visit to the tomb of Confucius. Canonised as **太祖**.

1077 **Kuo Yü 郭瑀** (T. **元瑜**). 5th cent. A.D. A native of Tun-huang in Kansuh, who was attracted by the reputation of Kuo Ho, and enrolled himself as a disciple. At his master's death he mourned in sackcloth by the side of the grave for three years, and then retired to a valley where he lived in a cave and fed on cypress-seeds, teaching over a thousand pupils. During some local disturbances he distinguished himself by levying a volunteer force and actually taking the field. But even in camp he was always crooning the doctrines of his favourite Lao Tzŭ, and ere long retired to the mountains where he died from trying to live on air.

1078 **Kuyak Khan 貴由**. A.D. 1206—1248. Eldest son of Ogotai Khan. He was placed on the throne in 1246 by his mother Naimachên, who still retained all power. The reign was uneventful, the annual raids on Sung territory continuing. Canonised as **定宗**. On Kuyak's

death, his wife set herself up as Regent for his nephew 失烈門 Shih-lieh-mên, but the Princes did not accept this arrangement. The country was then worn out with a great drought and by the exactions of the nobles. Warned by the general state of unrest, the chief men met in council in the summer of 1251, and ignoring Ogotai's will, put Mangu on the throne.

L.

Lai Chün-ch'ên 來俊臣. Died A.D. 697. An official of great 1079 power and influence under the reign of the Empress Wu Hou, who used to torture criminals by pouring vinegar into their noses. When Chou Hsing was accused of complicity in the treason of Ch'iu Shên-chi, Lai was commissioned to discover the real facts. At the arrival of these orders, Chou Hsing happened to be dining at Lai's house; and the latter took occasion to ask him how he would deal with accused persons in order to extort confession. "I would place them," replied Chou Hsing, "in an earthen jar surrounded by live charcoal; and there is nothing which they would not confess." Thereupon Lai caused a jar to be prepared as above, and leading Chou Hsing to it, said, "Sir, there is a charge preferred against you. Oblige me by stepping into this jar." Chou Hsing confessed upon the spot. Denounced for receiving bribes, Lai was degraded and sent in 693 to a petty office in the provinces. The Empress soon pardoned him and appointed him Governor of Lo-yang, a favour he requited by entering into a treasonable conspiracy, which was revealed by a friend whom he had insulted. He was publicly beheaded, to the great joy of the people who loaded his body with indignities.

Lai-t'a 賚塔. Died A.D. 1684. A Manchu, who served in the 1080 wars of the early Emperors of the present dynasty, and distinguished himself in the conquest of China and in the campaigns against the successors of Chang Hsien-chung and Koxinga. He took a principal

part in suppressing the rebellion of Kêng Ching-chung, and was afterwards successful against Chêng Chin on the mainland of Fuh-kien, driving him in 1680 to Formosa. In 1680—1681 he invaded Yünnan from Kuangsi, and drove the rebel leader 吳世璠 Wu Shih-fan, grandson of Wu San-kuei, to kill himself, thus completing the pacification of Yünnan. Canonised as 襄毅, and in 1731 admitted to the Temple of Worthies.

1081 **Lai Wên-chin** 賴文進 (commonly known as 賴布衣). 13th cent. A.D. A writer on geomancy, in special reference to the luck of burial-sites. He also contributed a commentary to the 四元天星.

1082 **Lan Li** 藍理 (T. 義甫. H. 義山). A.D. 1649—1719. A native of Fuhkien, of enormous strength, who after a stormy youth worked his way up until he became leader of the vanguard in Shih Lang's attack on the Pescadores. In the naval battle he displayed extraordinary valour, fighting on after a cannon-ball had torn open his abdomen. Cured by a foreign surgeon, he received especial marks of favour from the Emperor K'ang Hsi, who gave to his family for ever several hundred acres of waste land near Tientsin which he had reclaimed by irrigation. Appointed in 1706 Commander-in-chief of his native province, his contempt for the local authorities and his high-handed interference led to his downfall. He was however only recalled to Peking, and in 1715 accompanied the expedition against Ts'ê-wang Arabtan.

1083 **Lan Ting-yüan** 藍鼎元 (T. 玉霖. H. 鹿州). A.D. 1680—1733. A native of Chang-p'u in Fuhkien, who devoted himself as a youth to poetry, literature, and political economy. He accompanied his brother to Formosa as military secretary, and his account of the expedition attracted much attention. Recommended to the Emperor, he became magistrate of 普臨 P'u-lin, and distinguished himself as much by his just and incorrupt administration

as by his literary abilities. He managed however to make enemies among his superior officers, and within three years he was impeached for insubordination and thrown into prison. His case was subsequently laid before the Emperor, who not only set him free but appointed him to be Prefect at Canton, bestowing upon him at the same time some valuable medicine, an autograph copy of verses, a sable robe, some joss-stick, and other coveted marks of Imperial favour. But all was in vain. He died of a broken heart, one month after taking up his post. His complete works have been published in 20 small octavo volumes, two of which are devoted to a record of the chief criminal cases tried by him during his short judicial career. Perhaps the best known of all his works is the **女學**, a treatise on the education of women, with which may be mentioned his **棉陽學案**. Among his essays and State papers are some curious documents referring to commercial intercourse with the "barbarians of the West." He protested against Buddhism with an eloquence which recalled the earnestness of Han Yü, complaining that nine-tenths of the priests and nuns did not willingly take the vows, but had been "given to the priests when quite little, either because their parents were too poor to keep them, or in return for some act of kindness." "These cloister folk," he added, "do a deal of mischief amongst the populace, wasting the substance of some, and robbing others of their good name."

Lan T'ing-chên 藍廷珍 (T. 荆璞). A.D. 1663—1729. 1084
Principal lieutenant of Shih Shih-p'iao in the suppression of the Formosan rebellion of 1721, and afterwards Admiral of Fuhkien. Canonised as **襄毅**.

Lan Ts'ai Ho 藍采和. One of the Eight Immortals of Taoism, 1085
generally regarded as a woman and represented as dressed in a blue gown, with one foot shod and the other bare, waving a wand as she wanders begging through the streets.

1086 **Lao Ch'ung-kuang 勞崇光** (T. 辛階). A.D. 1801--1867.

Graduated as *chin shih* in 1832, and rose by the usual steps to be Judge in Kuangsi. From 1852 to 1859 he was Governor of Kuangsi; and though destitute of funds and surrounded by a mutinous soldiery, he succeeded in preserving fair order and guarding his capital against rebel attacks. In 1859 he went as acting Viceroy to Canton, then in the possession of the British; and on their withdrawal he was appointed Viceroy. In 1862 he was degraded and sent to Yünnan, of which province he became Viceroy in the following year. There, by a judicious mixture of kindness and severity, he kept the Chinese and Mahomedans at peace until his death. He was the author of essays and poems, besides an account of a mission to Annam in 1849. Canonised as 文毅.

1087 **Lao Lai Tzū 老萊子**. 6th cent. B.C. One of the 24 examples of filial piety. At seventy he was still accustomed to divert his aged parents by dressing himself up and cutting capers before them. He is represented by Chuang Tzū as a sage who on one occasion lectured Confucius as to right conduct in life.

1088 **Lao Tzū 老子** or **Lao Chün 老君** or **Lao Tan 老聃**. Born B.C. 604. One of China's most famous teachers, popularly regarded as the founder of the Taoist sect. His name is said to have been 李耳 Li Êrh (T. 伯陽 and 重耳), and he appears to have held office as keeper of the records at Lo-yang, the capital of the Chou dynasty. He was the great Prophet of his age. He taught men to return good for evil, and to look forward to a higher life. He professed to have found the clue to all things human and divine. He found it in his interpretation of Tao, the WAY, which may be compared with the λόγος of Heracleitus. But it is upon the wondrous doctrine of Inaction that his chief claim to immortality is founded: "Do nothing, and all things will be done!" In extreme old age, Lao Tzū is said to have met with Confucius; but the

passages in the works of Chuang Tzū upon which this belief is based are beyond all doubt spurious, and the interviews were clearly invented for the mere purpose of turning the Confucianists into ridicule. He is said to have foreseen the fall of the Chou dynasty and to have turned his footsteps towards the west. At the 函谷 Han-ku pass, Yin Hsi, the Governor, besought him to leave behind some guide-book for erring humanity; whereupon Lao Tzū is said to have produced the work now known as the 道德經 *Tao Tê Ching*, and then, riding upon a black ox, to have disappeared for ever. But the *Tao Tê Ching* is only a clumsy forgery, probably of the early years of the Han dynasty (see *Ma Jung*). It is never once mentioned by Confucius or Mencius, or even by Chuang Tzū, the great disciple of Lao Tzū, whose writings are devoted exclusively to the elucidation of Tao as taught by his master. The internal evidence against its genuineness is overpowering; quite apart from the fact that Lao Tzū himself declared in reference to Tao that "those who know do not speak, those who speak do not know" (see *Po Chū-i*). It was first adopted as a "Canon" in A.D. 666 when the pure Tao of Lao Tzū began to be mixed up with alchemistic research and gropings after the elixir of life, Lao Tzū himself being at the same time canonised by the Emperor Kao Tsung as 太上玄元皇帝. In A.D. 743 this title was still further enlarged by the Emperor Hsüan Tsung, an ardent votary of the debased Taoism of the day; and in A.D. 1013 the Emperor Chên Tsung of the Sung dynasty added 太上老君 to the list. Legend had already been busy with Lao Tzū's name. He was said to have become incarnate in B.C. 1321, being born of a woman in the 曲仁 Ch'ü-jen village in the State of Ch'u. His mother brought him forth from her left side, under a 李 *Li* plum-tree, to which he at once pointed, saying, "I take my name from this tree." At his birth, his hair was white and his complexion that of age; hence

he was called Lao Tzū, the Old Boy. He now occupies the first place in the 三清 Trinity of modern Taoism, the other two being P'an Ku and Yü Huang Shang Ti.

1089 **Lei Huan 雷煥**. An astrologer of the 3rd cent. A.D. Being asked by Chang Hua the meaning of a purple vapour which showed itself continuously between two constellations, Lei Huan replied that it was the essential spirit of a magic sword which existed at 豐城 Fêng-ch'êng in Kiangsi. He was thereupon sent as Governor to that district; and on reaching his post, he dug under the prison and brought to light a stone chest in which were lying two swords. One had 龍泉 engraved upon it, and the other had 太阿. Both disappeared after the death of Chang Hua.

1090 **Lei I 雷義 (T. 仲公)**. 2nd cent. A.D. Famous for his friendship with Ch'ên Chung. Upon taking the first degree, he wished to resign his place to his friend, but this was not permitted. Thereupon he went about with his hair streaming down his back, pretending to be mad. Ultimately the two friends both rose to the highest offices of State. On one occasion, as a Magistrate, he pardoned a criminal condemned to death. Full of gratitude, the latter brought him a present of two pounds' weight of silver, which he refused to accept. The man then threw the silver furtively into his dust-bin, where it was found some time afterwards and credited to the government account.

1091 **Lei Kung 雷公**. (1) One of the assistants of the Yellow Emperor, B.C. 2698, said to have been associated with Ch'i Po in perfecting the art of healing. (2) The God of Thunder, who is believed to launch his bolts only against wicked people. He is accompanied by a Goddess (see *Tien Mu*), who with the aid of a mirror flashes light (*q. d.* lightning) on to the intended victims. He is generally represented by a human figure in the guise of a warrior standing by a pile of drums. His left hand is resting on the drums, and with his right

he wields a huge drumstick, as though in the act of producing thunder. Is often mentioned in Taoist works as **江赫冲**.

Lei Tsu 纛祖. A son of the Yellow Emperor, famed for his 1092 love of travel. At his death he was canonised as the **行神** God of Travellers.

Li Chan 李湛. A.D. 809—826. Eldest son of Li Hêng. He 1093 succeeded his father in 824 as thirteenth Emperor of the T'ang dynasty. A stupid youth, he devoted himself to pleasure, and let eunuchs and favourites oppress the people. He was slain by some of the former whom he had ill-treated, and a eunuch struggle resulted in placing his brother on the throne, the Ministers taking no active part in the matter. Canonised as **敬宗皇帝**.

Li Ch'ang-kêng 李長庚 (T. 超人. H. 西巖). A.D. 1751— 1094 1808. A native of **同安** T'ung-an in Fuhkien. He graduated as a military *chin shih* in 1771, and distinguished himself against the Chinese and Annamese pirates who infested the coast from Shantung to Canton, their chiefs being Ts'ai Ch'ien and **朱漬** Chu Fên. In 1800 he became Admiral; and in spite of the treachery and jealousy of the Fuhkien authorities and the cowardice of the fleet, he gradually succeeded in destroying the pirate hordes. He was killed by a cannon-ball in a final attack on Ts'ai Ch'ien, whose fleet had been reduced from over one hundred to three junks. He possessed some literary ability and is the author of the **水戰紀畧**, a work on naval tactics, and also of some poems and essays. Canonised as **忠毅**, and included in the Temple of Worthies.

Li Chao-lo 李兆洛 (T. 申耆). A native of Kiangsu, who 1095 graduated in A.D. 1805. He was a voluminous writer on poetry and on ancient literature, but was especially famous for his astronomical and geographical knowledge. Author of the **恒星赤道經緯度圖**, published in 1855, which contains maps of the celestial globe.

- 1096 **Li Chên 李振** (T. 興緒). Died A.D. 923. A Governor of T'ai-chou in Chehkiang, who joined the founder of the Later Liang dynasty and rose to be head of its Board of Revenue. His hatred of the statesmen of the T'ang dynasty, due to his repeated failures at the public examinations, led him to encourage his new master in cruel treatment of them and earned for himself the nickname of "Owl" (= Heartless Brute). The founder of the Later T'ang dynasty put him to death.
- 1097 **Li Chên 李眞**. A Taoist doctor, who lived under the Sung dynasty. He pretended to be 800 years old, and called himself in consequence 李八百.
- 1098 **Li Chên 李震**. 12th cent. A.D. A native of Honan, who was captain of a small band of 300 men when Peking was besieged by the Chin^a Tartars in 1126. With this paltry force he managed to slay over 700 of the enemy, but at length he was overpowered and taken prisoner. "Where is the Emperor of the South?" asked the Chin general before whom he was led; to which he replied, "It is not my duty to answer any of your questions." He was at once tied to a pillar and sliced to death, cursing his captors as long as breath remained in his body.
- 1099 **Li Ch'ên-tien 李臣典** (T. 祥雲). A.D. 1837—1864. Joined Tsêng Kuo-fan's army in Kiangsi as a volunteer, and twice saved his chief's life. After distinguishing himself at An-ch'ing, he advanced on Nanking in 1862. He was the originator of a scheme for blowing up the wall of that city, which led to its capture in 1864, he himself dying of his wounds in the summer of the same year. He was loaded with honours and canonised as 忠壯.
- 1100 **Li Ch'êng-liang 李成梁** (T. 汝契). A.D. 1526—1615. A General of Korean descent, who being kept by poverty a mere student until he was forty, then rose rapidly and by 1574 became Commander-in-chief in Liao-tung. He used artillery with great effect

against the invading tribes from the north and east, and in 1579 gained an hereditary peerage by his successes. In 1591 he was forced by impeachments to retire; but ten years later, as the army had rapidly degenerated when his firm hand was withdrawn, he was re-instated, and finally retired in 1608.

Li Chi 騶姬. 7th cent. B.C. Daughter of a chief of the 西 1101 戎 Western Jung tribes. She was captured by Duke Hsien of the Chin State, and became his favourite concubine; and through her influence the rightful heir was set aside and her own son, Hsi Ch'i, placed upon the throne. See *Shên Shêng*.

Li Chi 李勣 (T. 懋功). A.D. 584—669. A native of 離 1102 狐 Li-hu in Shantung, whose original name was 徐世勣 Hsü Shih-chi. From being a mere labourer he turned bandit, and became lieutenant to Li Mi whom he aided against Wang Shih-ch'ung. In 618 he entered into negotiations with the founder of the T'ang dynasty and adopted the name of Li, being known from that time down to 655 as Li Shih-chi. In 629 he conducted a successful campaign against the Turkic tribes and subsequently kept them in such good order that the Emperor T'ai Tsung said he was a far more efficient Great Wall than that built by the Emperor Yang Ti of the Sui dynasty. In 644 he was sent upon an expedition to Korea; and in 658 he captured the capital and completed the subjugation of the country, for which services he was ennobled as Duke. He was a clever strategist, and was noted for sharing the credit of success with his officers, while all booty was equally divided. He encouraged the Emperor T'ai Tsung to marry the lady afterwards known as Wu Hou, and he is therefore held indirectly to blame for her usurpation. On one occasion, when his sister was ill, he personally superintended the preparation of a bowl of gruel; the result being that he singed his beard badly. But he bore this with equanimity, saying that they were both old, and that he

wished to do all he could for her while he had still the chance. On another occasion, when he himself was very ill, the doctor declared that nothing could save him but ashes from the burnt hair of a dragon's beard. When the Emperor heard this, he at once cut off his own beard and sent it to the sick man. In his last illness he would see no doctor at all; and with his dying words instructed his brother to beat, even to death, any of his descendants who might prove unworthy. Canonised as 貞武.

1103 Li Ch'i 李期 (T. 世運). Died A.D. 338. The fourth sovereign of the Ch'êng dynasty. An unworthy ruler, whose cruelties led to his deposition by Li Shou. He was sent into banishment, and there committed suicide.

1104 Li Chi-lung 李繼隆 (T. 霸圖). Died A.D. 1005. A distinguished military commander under the Sung dynasty. In 965, returning home after the pacification of Ssüch'uan, he was crossing by night a deep chasm spanned by a rude bridge of trees which had been rendered slippery by rain. He and his horse fell over the side; but he was fortunately caught by a tree and held suspended in the air. His men went forward to a village some miles distant, and procured lanterns and a rope, with which he was fished up. His chief exploits were performed against the Kitan Tartars, whose frontier incursions were a great source of trouble during the whole of his life.

1105 Li Chia-ming 李家明. 10th cent. A.D. A native of 泰和 T'ai-ho in Kiangsi, who was a musician and wit at the Court of Li Yü, last ruler of the T'ang dynasty. On one occasion the latter drew attention to some gathering clouds which appeared about to bring rain. "They may come," said Li Chia-ming, "but they will not venture to enter the city." "Why not?" asked the prince. "Because" replied the wit, "the octroi is so high." Li Yü took the hint, and gave orders that the duties should be reduced by one

half. On another occasion Li Yü was fishing with some of his courtiers, all of whom managed to catch something whereas he himself, to his great chagrin, had not a single bite. Thereupon Li Chia-ming took a pen and wrote the following lines:

'Tis rapture in the warm spring days to drop the tempting fly
In the green pool where deep and still the darkling waters lie;
And if the fishes dare not touch the bait your Highness flings,
They know that only dragons are a fitting sport for kings.

Li Chiao 李嶠 (T. 巨山). 7th and 8th cent. A.D. A native 1106 of 贊皇 Tsan-huang in Chihli, who at the age of 15 was thoroughly conversant with the Confucian Canon. Graduating as *chin shih* at the age of 20, he rapidly rose to be Censor; and in 692 he espoused the cause of Ti Jen-chieh and protested against his unjust degradation, for which he himself was relegated to the provinces. Recalled in 703, he became President of the Board of Civil Office and was ennobled as Duke. But he was dismissed to a magistracy by the Emperor Jui Tsung; and when on the accession of the Emperor Ming Huang he was discovered to have secretly memorialised the Empress Wu against Jui Tsung, he was still further degraded. He was famous as a poet, and was ranked as the equal of Lo Pin-wang and Liu Kuang-yeh; while his essays were regarded by students as perfect models of composition.

Li Chieh 李傑. A.D. 867—904. Seventh son of Li Ts'ui. He 1107 succeeded Li Yen in 888 as nineteenth Emperor of the T'ang dynasty. Clever and energetic, he was anxious to restore the power of the sovereign which had been impaired by the eunuchs. The influence of the provincial Governors had however been too long suffered to grow, and the Court was powerless against them. China was torn by wars between rival satraps (see *Li Mao-chên*, *Wang Chien*, *Han Chien*, and *Li K'o-yung*). Societies or "associations of friends" began to give trouble; and in spite of the alleged purity

of their intentions, many leading men were thrown into the Yellow River, his Majesty exclaiming, "Let these pure ones go and associate with that muddy one!" In 896 Li Mao-chên rose against the eunuchs, and the Emperor was forced to flee to Han Chien at Hua-chou in Shensi; and four years later he was closely imprisoned by the eunuchs, against whom he had plotted. In 901 he was released through the founder of the Later Liang dynasty, Chu Wên; but when the latter suggested that he should move to Lo-yang, the eunuchs, whom the Emperor still employed to counterbalance the power of the provincial Governors, forced him to flee to Li Mao-chên at Fêng-hsiang, leaving Ch'ang-an and its palaces in flames. In 902 the Minister 崔胤 Ts'ui Yin, jealous of the position of Li Mao-chên, invited the aid of Chu Wên, and after a siege of Fêng-hsiang a peace was concluded by which Ts'ui Yin became again Prime Minister and Chu escorted the Emperor back to Ch'ang-an. Meanwhile the Governors paid no tribute and warred among themselves. In 904 Chu slew Ts'ui, who had begun to counteract his treasonable plans, and removed the Emperor to Lo-yang, where he surrounded him with his creatures. The unhappy monarch appealed privately for aid to Li Mao-chên and Wang Chien, and on this being discovered he was secretly put to death. Canonised as 昭宗皇帝.

- 1108 **Li Ch'ieh** 李鍔 (T. 鐵君. H. 多青山人). A Chinese Bannerman, who lived in the first half of the 18th cent. A.D. and devoted himself entirely to literature. Besides being a poet, he wrote the 尚史, a large historical work covering the period from the Yellow Emperor to the Ch'in dynasty in the 3rd cent. B.C.
- 1109 **Li Chih** 李治 (T. 爲善). A.D. 628-683. Ninth son of Li Shih-min, whom he succeeded in 649 as third Emperor of the T'ang dynasty. Under the regency of Ch'ang-sun Wu-chi and Ch'u Sui-liang, the Liao-tung war was stopped, as also was the great

expenditure on building. In 653 a conspiracy in the Imperial family was put down, and two years later the Emperor fell under the power of the future Empress Wu Hou. Aided by her creatures, she caused all opponents to be sent to distant posts; and from 664 she practically ruled China. In 674 the Emperor took the title of 天皇. Canonised as 高宗皇帝.

Li Chih-fang 李之芳 (T. 鄴園). A.D. 1621—1694. Graduating 1110 as *chin shih* in 1647, he rose to be Viceroy in Chehkiang and did much to prevent the spread of Wu San-kuei's rebellion. In 1676 he was able to assist the Kiangsi authorities, whose forces were busy repelling Wu San-kuei in the west. For the next two years he was engaged in quelling risings and driving off the Formosan pirates, and in resettling the disturbed country. In 1682 he became President of the Board of War. Canonised as 文襄, and in 1732 admitted into the Temple of Worthies.

Li Chin 李璡. 8th cent. A.D. Eldest son of Li Hsien, the 1111 "Emperor who Declined." He was a handsome and amiable young man, and was ennobled as Prince of Ju-yang, by which name he is sometimes spoken of. A hard drinker, he was enrolled as one of the Eight Immortals of the Winecup (see *Li Po*). He would swallow three large stoups of liquor every morning before going to Court; and yet a cart of barm, met on the road, would make his mouth water for more. He had some imitation gold and silver fishes and tortoises, which he used to swim in an artificial pool of wine. He called himself 釀王 Prince Ferment, and also 麴部尚書 President of the Board of Barm. His surname has been wrongly given by some as 王 Wang.

Li Ching 李靖 (T. 藥師). A.D. 571—649. A native of 三 1112 原 San-yüan in Shensi, who was an official under the Sui dynasty when the first Emperor of the T'ang dynasty established himself upon the throne. He was condemned to death but was spared through

the intercession of the Heir Apparent, into whose service he was taken and under whom, when Emperor, he rose to be President of the Board of Rites. For his military achievements against vast hordes of Turkic invaders, he was ultimately ennobled as Duke. Canonised as 景武.

- 1113 **Li Ching 李景**. Died A.D. 961. Son of Hsü Chih-kao, whom he succeeded in 943 as second sovereign of the Southern T'ang State. He conquered Fuhkien in 945, and Honan in 951, but proved no match for the Later Chou dynasty (see *Kuo Jung*); and in 957 he abandoned the Imperial title and changed his personal name from 璟 Kung to Ching, Kung being a prohibited character under that dynasty. In 958 he surrendered all his territory north of the Yang-tsze, and in 960 he transferred his allegiance to Chao K'uang-yin, founder of the Sung dynasty.

- 1114 **Li Ching-fang 李經方** (T. 伯行). Born A.D.? 1855. Son of 李兆慶 Li Chao-ch'ing, sixth brother to Li Hung-chang. He was formally adopted by the latter, and after serving as Secretary of Legation for some years in London, where he did not distinguish himself in any way, was sent in 1890 as Minister to Tokio. He was present at the peace negotiations in Japan in 1895, and formally handed over Formosa, at sea, to the Japanese. In 1896 he accompanied his adopted father to Russia on the mission to represent China at the coronation of the Czar. Is vulgarly known to foreigners as "Lord Li."

- 1115 **Li Cho-wu 李卓吾** or **Li Chih 李摯**. Died A.D.? 1610. An official who threw up his post in order to devote himself to Buddhism. He wrote a commentary on the 西廂記 (see *Chin Shêng-t'an*).

- 1116 **Li Chu 離朱** or **Li Lou 離婁**. A man of very keen sight, who flourished under the Yellow Emperor, B.C. 2698. He could see the tip of an autumn spikelet at a distance of 100 paces.

Li Chu 李祝. A.D. 892—908. Ninth son of Li Chieh, whom he succeeded in 904 as twentieth and last Emperor of the T'ang dynasty. He was placed upon the throne by Chu Wên, who became Prime Minister and in 906 forced his puppet sovereign to abdicate with the title of Prince of Chi-yin. Two years later he was put to death by the usurper. Canonised as **哀帝**, and also as **昭宣帝**. 1117

Li Ch'uan 麗娟. 2nd cent. B.C. A favourite concubine of the Emperor Wu Ti of the Han dynasty. Her breath was fragrant as the epidendrum, and her complexion was so delicate that the Emperor feared lest the contact even of silk might cause it to be injured. 1118

Li Ch'ung 李充 (T. 宏度). 4th cent. A.D. A native of Chiang-hsia in Hupeh, who used to attack with a sword any one he found injuring the cypresses about his father's grave. In 338 he became secretary in the Prime Minister's office under Wang Tao, and later on was secretary to Ch'u P'ou. From the latter he accepted a magistracy, declaring that a monkey in difficulties cannot stop to choose his favourite tree. He ultimately rose to be a Privy Councillor. Noted as a calligraphist, he was also author of a treatise on Buddhism and Taoism, entitled **釋莊論**; of the **學箴**, a work directed against scholars who are mere bookworms; and of many miscellaneous writings. 1119

Li Ch'ung 李崇 (T. 繼長). Died A.D. 525. A distinguished official under the Northern Wei dynasty, who held the important frontier post of **壽春** Shou-ch'un in Anhui for ten years against the rival Southern State, in spite of attempts to sap his loyalty and to excite his sovereign's suspicion. He was known to both sides as **臥虎** the Sleeping Tiger. He remonstrated in vain against the building of expensive Buddhist temples. As Governor of Kiangsi in 512, he proved himself an able administrator, one instance of his judicial acumen being famous. Two men claimed 1120

the same boy as son, each producing many witnesses. Ch'ung had the fathers and the boy confined separately for some days, after which he suddenly told the men that the boy was dead. On this, the real father burst into genuine tears, while the false parent could only groan. Canonised as 武康.

- 1121 **Li Fang 利防**. A Buddhist priest, who is said to have come with seventeen companions from India to China during the reign of the First Emperor, B.C. 220—209, in order to teach the religion of Buddha.

- 1122 **Li Fang 李昉** (T. 明遠). A.D. 924—995. A native of Jao-yang in Chihli, who graduated as *chin shih* and accompanied the Emperor T'ai Tsung of the Sung dynasty on his Shansi campaign, and in 983 was appointed Minister of State. When his master asked the Court how he himself compared with the T'ai Tsung of the T'ang dynasty, the other Ministers loudly praised their Emperor. But Li simply murmured those lines of his favourite poet Po Chü-i, which tell how three thousand disappointed maidens were released from the palace and four hundred condemned men came back from the execution-ground alive; and the Emperor admitted his inferiority. In 988 he retired, but from 991 to 993 he was again Minister. Two years later he was invited to witness the Feast of Lanterns from the palace. On that occasion the Emperor T'ai Tsung placed Li beside him; and after pouring out for him a goblet of wine and supplying him with various delicacies, he turned to the courtiers and said, "Li Fang has twice served US as Minister of State; yet has he never in any way injured a single fellow-creature. Truly this is to be a virtuous man." Canonised as 文正.

- 1123 **Li Fêng-pao 李鳳苞**. A.D. 1834—1887. A native of 崇明 Ch'ung-ming Island near Woosung, of low origin. Ting Jih-ch'ang took him up and put him on the survey of Kiangsu, and he

performed his duties so efficiently that he became head of the map-making department of the Kiangnan Arsenal. Five years later he was transferred to Foochow, and in 1877 he was sent with M. Giquel and twenty-two students to France and England. He became second secretary at Berlin, and succeeded Liu Hsi-hung as Minister in 1878. In 1884 he was accused by Tsêng Kuo-ch'üan of peculation in the purchase of gunboats at Stettin, and was cashiered in 1885. After his death, his rank was restored on account of his having subscribed Tls. 5,000 to the Chihli Famine Relief Fund. He could read German, but spoke it badly. In his retirement he busied himself with literary pursuits, and published many useful works founded on his Western experiences.

Li Fu 李紱 (T. 巨來. H. 穆堂. Commonly known as **李侍郎**). A.D. 1674—1751. A child of great promise, he graduated as *chin shih* in 1709 and entered the public service. Self-opinionated and unyielding, he was soon denounced and sent to the provinces; but in 1723 he was recalled, and later on became Governor of Kuangsi and Viceroy of Chihli. His fearless exposure of abuses raised up a host of enemies; and in 1727 he was tried on twenty-one counts, and sentenced to death. The Emperor, to break his haughty spirit, caused him to be taken out to the place of execution, and only pardoned him at the last moment. At the end of 1729 he was again tried and again pardoned. In 1736 he was Vice President of the Board of Revenue, but his imperious manner towards his colleagues led to his further degradation. In 1741, when his pre-eminent talents had once more raised him to high rank, he retired on account of failing eyesight.

Li Fu-jen 李夫人. 2nd cent. B.C. A favourite concubine of **1124** the Emperor Wu Ti of the Han dynasty and sister of Li Yen-nien, who described her in verse as being so beautiful that "one glance of hers would destroy a city, two glances a State." At her death

the Emperor was inconsolable, and gladly accepted the offer of a magician, named 少翁 Shao Wêng, to put him into communication with her departed spirit. Lamps were lighted, wine and food set out, and a curtain drawn across the room. From behind the latter, his Majesty saw with his own eyes the veritable form of the dead girl pass into the room and walk about; but he was not allowed to approach her.

- 1126 **Li Fu-kuo 李輔國**. Died A.D. 762. A eunuch in the household of the Emperor Ming Huang of the T'ang dynasty. At the murder of Yang Kuo-chung he made himself so useful to the Heir Apparent that the latter, on ascending the throne, advanced him to high office. Thereupon he changed his personal name, which had originally been 靜忠, first of all to 護國 and then to Fu-kuo, as above. When the Emperor returned to the capital, Li was ennobled as Duke, and the chief power passed into his hands. He treated the ex-Emperor with great indignity; and soon the Empress, jealous of his power, tried to persuade the Heir Apparent to make away with him. The latter refused, and then the Empress employed two of the Princes to assassinate him; but he got wind of the plot, and seized and executed both of them, the Empress being herself assassinated by his orders. Under the next Emperor, Tai Tsung, his arrogance became unbearable, and at length assassins were instructed to dispatch him. He was killed at night, and his head thrown into a cesspool.

- 1127 **Li Han 李涵**. A.D. 809—840. Second son of Li Hêng, and brother of Li Chan whom he succeeded in 826 as fourteenth Emperor of the T'ang dynasty. Although well-meaning, he was too feeble to free himself from the dominion of the eunuchs to whom he owed his position. In 831 and 835 he laid secret plots against them, but these failed and only increased their power, upon which they even went so far as to slay his destined successor. He was

very fond of literary pursuits, and attained to real distinction as a poet. Canonised as 文宗皇帝.

Li Han-chang 李翰章 (T. 筱荃). Born A.D. 1821. A 1128
licentiate of Anhui and elder brother of Li Hung-chang. He was
appointed in 1862 to assist in levying transit-dues in Kiangsi, and
rose in the regular course to be a provincial Governor in 1865.
In 1870 he became Viceroy at Wu-ch'ang, a post he filled again
in 1876. In 1875 he was appointed Special Commissioner to enquire
into the murder of Margary, but his conduct of the mission was
highly unsatisfactory to the British Commissioners. In 1888
he became Director General of the Grain Transport, and was
subsequently transferred to Canton as Viceroy, from which post he
retired in 1895, to the great joy of the people, his greed and
misrule having been fully exposed by 馬丕瑤 Ma P'ei-yao.
the honest Governor of Kuangtung.

Li Hang 李沆 (T. 太初). A.D. 946-1004. A native of 肥 1129
鄉 Fei-hsiang in Chihli, who graduated as *chin shih* in 980 and
was highly esteemed by the Emperor T'ai Tsung of the Sung
dynasty. Becoming a Supervising Censor, he rose under the Emperor
Chên Tsung to be Vice President of the Board of Revenue and
was left in charge of the capital while his Majesty conducted an
expedition against the Kitan Tartars. He was associated with Wang
Tan in the direction of State affairs, and by his strict uprightness
extorted from his less scrupulous colleague the admission that he
was indeed a holy man. Hence he came to be known as the 聖
相 Holy Minister. At his death the Emperor was overcome with
grief and went to weep beside his bier, suspending the usual
audiences for five days. In the earlier part of his career he built a
house for himself of such modest dimensions that a horse could
hardly turn round in the entrance-yard. To some one who alluded
to this, he said, "It would be small for a Minister of State, at

'tis large enough for a Director of Sacrificial Worship." Canonised as 文靖.

- 1130 Li Hông 李恒. A.D. 795—824. Son of Li Shun, whom he succeeded in 820 as twelfth Emperor of the T'ang dynasty. He proved a feeble ruler, fond of amusement and trusting to eunuchs. The rivalry of Li Tê-yü and Li Tsung-min allowed the provincial Governors again to shake off the Imperial yoke, while the great peace that prevailed at his accession induced his Ministers to reduce the army annually by eight per cent. The disbanded soldiers took to brigandage, and were ready to join in risings with which the reduced army could not cope. The Emperor died of drinking various concoctions among which he fondly hoped to find the elixir of life. Canonised as 穆宗皇帝.

- 1131 Li Ho 李郃 (T. 孟節). Died A.D. 126. A native of 南鄭 Nan-chêng in Shensi. A good scholar and especially learned in astrology, he was a mere clerk in Ssüch'uan when the Emperor Ho Ti sent spies all over the empire to gather information as to the popular feeling. He astonished two of these gentry by exposing their mission, explaining that he had learnt their movements from the sudden appearance of two new stars in the sky. One of these two spies, subsequently rising to high office, engaged the services of Li Ho. He was thus enabled to graduate, and ultimately became a Minister of State. On another occasion, when Tou Hsien was about to take a wife and all the officials were sending him presents, he advised his chief not to send any, declaring that Tou Hsien's career was at an end. No attention was paid to his advice; but as he was the messenger employed to carry the presents, he purposely lingered on the road. And before he reached his destination, Tou Hsien had already fallen; the result being that all those officials who had sent presents were cashiered.

- 1132 Li Ho 李賀 (T. 長吉). 9th cent. A.D. A poet of the T'ang

dynasty, who began to compose poems when only seven years old. The great Han Yü refused to believe in his powers, until the boy produced a brilliant poem off-hand, before his very eyes. Every day when he went out he was accompanied by a servant-boy with an embroidered bag into which he put any desirable book which he happened to come across, generally returning home with his bag full. One day he met a strange man riding on a hornless dragon, who said to him, "God Almighty has finished his Jade Pavilion and has sent for you to be his secretary." Shortly afterwards he died at the early age of twenty-seven.

Li Hsi-lieh 李希烈. Died A.D. 786. A favourite at the Court 1133 of the Emperor Tai Tsung of the T'ang dynasty, whose son, on his accession in A.D. 780, raised him to the rank of Governor of 淮西 Huai-hsi. Two or three years later he rebelled, and in 783 he proclaimed himself Generalissimo of the empire. Yen Chên-ch'ing was sent to urge him to return to his allegiance; but the rebel refused to listen to his overtures, and shortly afterwards seized and put him to death. After maintaining himself for some time in the central provinces, he fell ill from eating beef, and was poisoned by a physician acting under the orders of the Imperial commander 陳仙奇 Ch'ên Hsien-ch'i. His head was cut off and forwarded by Ch'ên to the Emperor, together with those of his wife and children. Upon this, his followers laid down their arms.

Li Hsien 李仙. A courtesan, who succeeded in fascinating a 1134 student, named 鄭元和 Chêng Yüan-ho, to such an extent that he began to neglect his career. Thereupon she tore out her eyes, after which her lover rapidly rose to distinction and subsequently married her.

Li Hsien 李顯 changed to **Li Chê 李哲**. A.D. 656—710. 1135 Son of Li Chih, whom he succeeded in 683 as fourth Emperor of the T'ang dynasty. In 684 he was degraded by the Empress Dowager

(see *Wu Hou*) and kept in confinement until 705, when he was set again upon the throne. He was now entirely in the hands of his wife Wei Hou and her favourite Wu San-ssü, the result being bad government, power in the hands of women and eunuchs, and extravagance. In 707 the Heir Apparent rose against Wu and slew him, only to perish himself. Affairs did not now improve. Palace ladies sold official commissions which were recognised by the government; frontier officers took bribes from the enemy; and all was confusion. In 710 the Empress, seeing that her husband suspected her, poisoned him and set up his fourth son, who was a mere youth. The Emperor's nephew, Li Lung-chi, organised a conspiracy; the Empress and her partisans were slain, and the Emperor's brother was placed upon the throne. Canonised as 中宗皇帝.

- 1136 **Li Hsien 李憲** originally **Li Ch'êng-ch'i 李成器**. Died A.D. 731. Son of Li Tan. In 684 he was appointed Heir Apparent by the Empress Wu Hou; but when in 690 his father was degraded to the rank of Heir Apparent to the Empress herself, he was likewise reduced in rank. Upon the accession of his father to the throne in 710, he resigned his claim to his younger brother Li Lung-chi, under whom he served faithfully in various important capacities and by whom he was generously canonised as 讓皇帝 the Emperor who Declined.

- 1137 **Li Hsien 李賢** (T. 原德). A.D. 1408—1466. A native of Hupeh, who graduated as *chin shih* in 1433, and rose by 1454 to be Vice President in the Board of War. Later on he presented his 鑑古錄, a record of twenty-two Emperors worthy of imitation. The Emperor Ying Tsung, on his restoration in 1457, maintained him against Shih Hêng and Ts'ao Chi-hsiang. He was cautious in his dealings with Shih, but managed to check his warlike schemes and in 1460 he contrived his downfall. A year later Ts'ao and his

adopted son rebelled, and were executed. The Emperor Hsien Tsung, although he owed his throne to Li Hsien, listened to the slanders of Mên Ta against him, and even put him for a while under restraint. Impatient of sharing his power with his colleagues, Li nevertheless did much good work. He recommended many good men; he obtained relief for several afflicted districts; he effected the release of the son of the vanished Emperor Hui Ti, and prevented the suicide of the widow of the Emperor Ching Ti. Canonised as 達.

Li Hsien-chung 李顯忠 (T. 君賜). Died A.D. 1177. A 1138 native of 青澗 Ch'ing-chien in Shensi, whose father, an hereditary official under the Sung dynasty, was compelled after the capture of Yen-an in Shensi by the Chin^a Tartars to hold office under them. The whole family, numbering some 200 persons, made an attempt to escape southwards; but they were cut to pieces by the Tartars, with the exception of Li Hsien-chung and twenty-five followers who got clear away. He fled to the Principality of Hsia, where he was kindly received; and subsequently entered the public service under the Emperor Kao Tsung, who changed his personal name from 世輔 Shih-fu to Hsien-chung as above. He spent his life in campaigns against the Tartar invaders. Ennobled as Duke, and canonised as 忠襄.

Li Hsin 李歆 (T. 士業). Died A.D. 420. Son and successor 1139 of Li Kao. His reign was occupied with wars against his neighbour Ch'ü-ch'ü Mêng-hsün, until at length he was slain at 蓼泉 Liao-ch'üan in Honan. He is styled 涼後主 the last ruler of Liang, though his brother 恂 Hsün was not executed until 421.

Li Hsing-yüan 李星沅 (T. 子湘. H. 石梧). A.D. 1776 – 1140 1851. Graduated as *chin shih* in 1832, and rose rapidly until in 1846 he was appointed Viceroy of Yün-Kuei where he succeeded in suppressing a Mahomedan rising. Transferred to Nanking, his

exertions in 1848 to relieve flooded districts impaired his health and he was forced to retire. On the death of Lin Tsê-hsü, he was sent in his stead to Kiangsi; but hampered by the local high officials he achieved no success, and died of vexation. Canonised as 文恭.

- 1141 Li Hsiung 李雄 (T. 仲儁). Died A.D. 334. Third son of Li T'ê, whom he succeeded in 303 as second sovereign of the Ch'êng dynasty, making the city of 郫 P'i his capital. He beat off the Imperial forces, and getting possession of Ch'êng-tu by the treachery of a subordinate and the cowardice of the Governor, proclaimed himself Emperor in 306. His territory embraced most of Ssüch'uan, which province alone, owing to his humane and just government, remained at peace amidst the general disorder of the empire. He promoted education and lightened taxation, and extended the limits of his rule to southern Shensi and northern Yünnan. Canonised as 武帝.

- 1142 Li Hsü-chung 李虛中. 8th cent. A.D. A celebrated master of the science of astrology. A eulogy upon him was written by the great Han Yü.

- 1143 Li Hsü-pin 李續賓 (T. 克惠. H. 迪庵). A.D. 1817—1858. The lieutenant of Lo Tsê-nan, upon whose death he succeeded to the command of the Hunan troops. By the close of 1856 he had recaptured Wu-ch'ang, and he then proceeded to clear the country of rebels down to Kiukiang. In conjunction with P'êng Yü-lin he took Hu-k'ou at the mouth of the Poyang lake in October 1857. In 1858 Kiukiang was taken by assault, and he was then ordered to assist in operations in Anhui. In September of that year, while rashly endeavouring to recover Lu-chou, he was overwhelmed by the rebel forces and died on the field of battle. Canonised as 忠武.

- 1144 Li Hsün 李恂 (T. 叔英). 1st cent. A.D. A native of 臨

涇 Lin-ching in Kansuh. He was sent to pacify parts of Chihli and the northern barbarians, and on his return presented over 100 sets of maps of the places he had passed through. For this he was appointed to a post in Kansuh, but lost office through the enmity of Tou Hsien. Recalled to be Assistant Warden of the Western Marches, he refused the usual bribes and kept open the roads. He became once more Governor of a district in Kansuh, and was so poor when he left that he had to earn a living by weaving mats. The Tibetan tribes captured him, but let him go free on account of his good name; from which time he supported himself by picking up acorns for dyers. Died at the age of 95.

Li Hu 李湖 (T. 又川). 18th cent. A.D. A native of Nan-ch'ang, who graduated as *chin shih* in 1739 and rose to be Governor of Kueichou, whence he was transferred to Kuangtung in 1780. He is famous for having suppressed for a time the pirates who for many years had plundered at will by land and sea. His writings have been published under the title of **李恭毅公遺藁**. Canonised as **恭毅**. 1145

Li Huai-kuang 李懷光. A.D. 731--785. A Red-Sock nomad of Po-hai in Shantung, whose father, originally named **茹** Ju, obtained the Imperial surname Li by his military services. He rose to high rank in the army, and was greatly trusted by Kuo Tzū-i. In 781 he became Viceroy of parts of Kansuh and Shensi. Two years later he hastened to the relief of the Emperor, besieged by Chu Tz'ü in Fêng-t'ien in Shensi; but angry at his sovereign's ingratitude which was prompted by Lu Ch'i, he joined the rebel Chu, and the Emperor fled into Shensi. Li failed to make any stand against Ma Sui, and his officers having returned to their allegiance, he was captured and put to death. 1146

Li Huang Hou 李皇后. Died A.D. 1200. The daughter of a Governor of Hupeh, and wife of the Emperor Kuang Tsung of 1147

the Southern Sung dynasty. A Taoist physiognomist who was asked to pronounce upon the Governor's daughters, foretold her rise, which he further effected by reporting on her beauty to the Emperor Kao Tsung. On the accession of Kuang Tsung, she leagued herself with the eunuchs, and sowed dissension between her husband and his father who had refused to let her son be nominated as Heir Apparent. She served up to the Emperor the hands of a lady whom he had admired, and put to death his favourite concubine. Having thus terrified him into an illness she seized on all power, and even after his recovery would not let him give audience. In 1194 the Emperor was forced to abdicate, and she was kept in seclusion until her death.

- 1148 **Li Hung-chang** 李鴻章 (T. 少荃. H. 儀叟). Born A.D. 1822. A native of Ho-fei in Anhui, and younger brother of Li Han-chang. After graduating as *chin shih* in 1847, he entered the Han-lin College. In 1853 he raised a regiment of militia at his native place in order to oppose the T'ai-p'ings, and by his energetic measures attracted the notice of Tsêng Kuo-fan, then Viceroy of Hu-Kuang and Commander-in-chief. In 1859 he was sent to Fuhkien as Taot'ai, but ere long he was back again operating against the T'ai-p'ings, this time with the so-called "Ever Victorious Army." For his successes against the rebels he was appointed Governor of Kiangsu in 1862. In 1863 it was arranged that on condition of surrendering the city of Soochow, the lives of the rebel Princes who thus made submission should be spared. No sooner however had the city been handed over, and Li Hung-chang had obtained possession of the Princes, than he at once allowed them all to be beheaded. This base act of treachery will always remain an indelible stain upon a character which might otherwise have been called honourable as well as useful to his country. It caused General Gordon, to whose leadership the success

of the Imperialist troops had been mostly due, at once to throw up his command, which he only resumed in response to a sense of duty. And in spite of all recent attempts to present a pleasing picture of the relations between the two commanders, it seems quite certain that on hearing the news of the Princes' execution Gordon armed himself with a revolver and went in search of his treacherous colleague, who prudently kept out of the way. After the capture of Nanking in 1864 and the final extinction of the rebellion, Li was ennobled as Earl. In 1866 he was appointed Special Commissioner for the suppression of the Nien fei, armed bandits who were doing much serious mischief in several of the northern provinces; and in 1867 he became Viceroy of Hu-Kuang. In 1870, after the Tientsin Massacre, he was appointed Viceroy of Chihli, and received various marks of Imperial esteem. In 1871 a serious inundation destroyed much property in the province, and on this occasion Li Hung-chang distinguished himself by offering propitiatory prayers to a water-snake which had been caught and identified as the River God (see *K'ung Tao-fu*). In 1874, when the Emperor T'ung Chih was dying, there was a formidable party in the palace opposed to the two Empresses Dowager, anxious to put them and their party out of the way and raise to the throne the dissolute son of Prince Kung, now dead. The Empresses Dowager appealed to Li. He did not lose a moment, but made a secret forced march to Peking, accompanied by his personal guard of four thousand well-armed men, horse, foot, and artillery, all Anhui men, on whose devotion he could rely under any circumstances. The march of eighty miles was made in thirty-six hours, and he was timed to arrive at Peking at midnight. At midnight Li and his Anhui men were admitted, and marched at once into the Forbidden City in dead silence. Every man held a wooden bit in his mouth to prevent talking, and the metal trappings of the

horses were muffled. Arrived within the forbidden precincts, the Manchu Bannermen on duty at the various palace gates were all replaced by Li's men, the Empresses having sent out eunuchs to point out which detachments were doubtful or had openly declared for the conspirators. These were at once disarmed, bound, and hurried off to the prisons of the Board of Punishment. The artillery were posted to command the entrances to the Forbidden City, the cavalry were sent to patrol the grounds and pick up any stray conspirators who could be found; and the infantry were stationed so as to surround the palace where lay the Empresses Dowager and the present Emperor, Kuang Hsü, then a child of about four years. When day broke the surprise of such of the conspirators as had not been arrested during the night was complete. The disaffected were quietly made away with or sent into perpetual exile to the Amoor, and the next day Prince Ch'un's little son was proclaimed Emperor with the title of Kuang Hsü. Everything being settled, Li marched back to Tientsin with his troops as unostentatiously as he had come. In 1875 he was made Senior Grand Secretary, and in 1876 was nominated Special Commissioner to settle the questions arising from the murder of Margary, in which capacity he signed the document known as the Chefoo Agreement. He arranged treaties with Peru and Japan, started the China Merchants' Steam Navigation Company, promoted mining and similar undertakings, all the time purchasing considerable quantities of munitions of war and heavily arming the Taku forts. Affairs in Korea soon claimed his attention, and it was at his instigation that the ex-Regent was carried off prisoner to China. In an attempt in 1884 to settle the Tongking question with the French Government represented by Captain Fournier, an awkward question arose as to which side had committed a breach of faith by altering the memorandum of terms, and the famous "state of reprisals" ensued, during which

the Chinese fleet was partially destroyed by Admiral Courbet at Pagoda Island. In 1888 he married his daughter to Chang P'ei-lun, the poltroon whose contemptible conduct in reference to Admiral Courbet's exploit had caused him to be sent into banishment. In 1892 he celebrated his 70th birthday with much pomp, his colleague, Chang Chih-tung, providing a highly-coloured eulogium for the occasion. He had then the chance

..... immeasurable power

Unsated to resign

but the old man clung to office, and in 1894 the war with Japan broke out. China's military system, over which Li had spent vast sums of money, crumbled away before the Japanese assault. Port Arthur and Wei-hai-wei were captured, and most of the vessels forming the Chinese fleet were either taken or sunk. He himself, after being stripped of all his honours, was deprived of his Viceroyalty and sent as envoy to Japan to sue for peace; and while there he was shot in the cheek by a fanatical member of the Soshi class. This act caused a revulsion of feeling in favour of the humbled statesman, and in the treaty of Shimonoseki which he negotiated he obtained perhaps somewhat better terms than would have otherwise been the case. In 1896 he was appointed Special Commissioner to attend the coronation of the Czar at Moscow, from which ceremony he returned to China via Germany, Belgium, Holland, France, England, and the United States, receiving from Her Majesty the Grand Cross of the Victorian Order. He made quite a triumphal progress, and was everywhere received with open arms. He was photographed with Mr. Gladstone, and publicly spoken of as the "Bismarck of the East." But since his return to Peking he seems to have occupied the position rather of an extinct volcano. By some he has been regarded as a friend to foreigners and to national progress on liberal lines. It is more than probable, however,

that his desire for such progress has simply veiled a very natural wish to see his own countrymen paramount and the barbarian once more at their feet.

1149 **Li I 李义** (T. 尚真). Died A.D. 713. A native of Chao-chou in Chihli, who graduated as *chin shih*, and rose to be President of the Board of Punishments, being also ennobled as Duke. An upright and fearless official, he chiefly distinguished himself as a poet. His writings, together with those of his two elder brothers, were published under the title of **花萼集**.

1150 **Li I 李益** (T. 庶子). Died A.D.? 827. A poet and official of the T'ang dynasty. At one time his poems were in great demand, and were sung to music all over the empire. Somewhat disgusted with official life, he took to wandering; but later on returned to Court and became a sub-Librarian in the Imperial Library, ultimately retiring as President of the Board of Rites. He was known as **文章李益** Literary Li I, to distinguish him from a contemporary official of the same name.

1151 **Li I-fu 李義府**. Died A.D. 666. A native of Jao-yang in Chihli. He was recommended to the second Emperor of the T'ang dynasty who made him a Censor, and gained the favour of his successor by advising in 655 that the Lady Wu should be raised to the rank of Empress. By her influence he became Minister and was ennobled as Duke; a house was bestowed on him; his infant sons received offices; and he was allowed to bury his mother beside the Imperial Mausoleum. He presumed on his position to sell appointments in the most open manner, and in 658 was condemned to banishment to Yünnan. Being excepted from the general pardon of 666, he died of mortification. It was said that there was "a knife in his smile;" and from his smooth and treacherous manner, coupled with great cruelty, he received the nickname of **李猫** Li the Cat.

Li Jo-cho 李若拙 (T. 藏用). Died A.D. 1001. A native 1152 of Pien-liang in Honan, who graduated among the first *chin shih* and filled many important posts, especially distinguishing himself against the rebel 黎桓 Li Huan, whose submission he twice secured. From his manifold virtues and experiences he earned the sobriquet of 五知先生.

Li Kang 李綱 (T. 伯紀). A.D. 1085—1140. A native of 1153 邵武 Shao-wu in Fukkien, who graduated as *chin shih* in 1112 and later on became a Censor. His career in this capacity was a chequered one, and he was ultimately sent to a provincial post. When the irruption of the Chin^a Tartars occurred, he wrote with his own blood a memorial calling upon the Emperor Hui Tsung to abdicate in favour of his son. Under the new Emperor Ch'in Tsung he was placed in command of the forces for the defence of the capital, and succeeded in defeating the Tartars with great slaughter. On the accession of the Emperor Kao Tsung in 1127 he became Minister of State, but he held office only for seventy-seven days. He was impeached by Chang Hsün for some irregularities in connection with the purchase of horses and levies of troops, and was relegated, "to the great regret of all good men," to a monastery at Hangchow where he died. His life was one of uncompromising opposition to the Tartars and to the peace proposals by which Ch'in Kuei has earned such an unenviable fame. He was the author of several commentaries upon the Classics, and of other miscellaneous writings. He was ennobled as Duke, and canonised as 忠定; and in 1851 his tablet was placed in the Confucian Temple.

Li Kao 李嵩 (T. 元盛). Died A.D. 417. A native of Ch'êng- 1154 chi in Kansuh, and a descendant of Li Kuang. He was made Magistrate of 效穀 Hsiao-ku by Tuan Yeh, but his followers called him Governor of Tun-huang in Kansuh. In 400 he took by

a *coup de main* all the territory west of 玉門 Yü-mên between 安西 An-hsi and Su-chou in Kansuh, and styled himself Duke of Liang^a. He was studious and well-read in the Classics and in history. The people canonised him as 武昭王.

- 1155 Li K'o-yung 李克用. Died A.D. 908. A renowned commander, who flourished towards the close of the T'ang dynasty. His father, whose surname was 朱耶 Chu-yeh, was a chieftain of a Turkic tribe occupying a region near Lake Balkash. He himself took service with the Imperial forces, and aided so efficiently in repelling the Turfan invaders that in 869 the Emperor I Tsung conferred upon him the Imperial surname Li, adding to it the honorary name 國昌 Kuo-ch'ang. In 884 he put down the rebellion of Huang Ch'ao. In 907 he set up the independent State of Chin in Shansi, with his capital at the modern T'ai-yüan Fu, and adopted 天祐 (used by the last T'ang Emperor) as his year-title. He excelled in archery, and marvellous tales are told of his skill. From having lost the sight of one eye, he became known as the 獨眼龍 One-eyed Dragon.

- 1156 Li Ku 李固 (T. 子堅). Died A.D. 147. Son of Li Ho. He rose to be Governor of Ching-chou under the Emperor Shun Ti of the Han dynasty. but fell a victim to intrigue in connection with the murder of the Emperor Chih Ti and the accession of Huan Ti, and was put to death.

- 1157 Li Ku-yen 李固言 (T. 仲樞). Died A.D. 847. A statesman who held high office under several Emperors of the T'ang dynasty. While still a student he met an old dame who told him that in the following year he would take a place "under the hibiscus mirror." When he went up for his examination he found these very words in the theme, and subsequently graduated as *chuang yüan* or Senior Wrangler.

- 1158 Li Kua 李适. A.D. 742—805. Eldest son of Li Yü whom he

succeeded in 779 as ninth Emperor of the T'ang dynasty. His accession raised great hopes, as he really showed a desire to rule well. But his harshness and self-confidence disappointed all. In 781 T'ien Yüeh rose in rebellion and joined Li Hsi-lieh and two other provincial Governors. The expenses of the war necessitated new and ever increasing taxes, and trade was stopped. In 783 the mutiny of troops passing through Ch'ang-an forced the Emperor to flee to Fêng-t'ien in Shensi, a city which by the advice of a soothsayer had been fortified in 780. Here he was hard pressed by Chu Tz'u, until Tun Chan and others relieved him. Lu Ch'i, whose malign influence had caused the revolt, drove Li Huai-kuang to rebel also, and the Emperor fled to Liang-chou. Order was restored in 786; but the Emperor gave up all idea of crushing the Governors, and devoted himself to amassing wealth. So open was his avarice that presents, which of course were wrung from the people, were regularly handed in by all officials. Distrustful of his Ministers, even of Lu Chih, he confided in his eunuchs, against whom he would hear no complaint. After the dismissal of Lu Chih in 793 the Emperor made all appointments himself, thus reducing his Ministers to cyphers. He was a poet, and used to send Decrees in verse to his Ministers and provincial Governors.

Canonised as 德宗皇帝.

Li Kuang 李廣 Died B.C. 125. A native of Ch'êng-chi in 1159 Kansuh, who distinguished himself as a military commander against the Hsiung-nu. In B.C. 140 he suffered a disastrous reverse and was condemned to death, but escaped with the loss of his rank. An irruption of the Hsiung-nu into Chihli caused him to be once more placed in command, to the great dismay of the enemy who had bestowed upon him the sobriquet of 漢飛將君 the Flying General of Han. After a career chequered by success and failure, he was sent in B.C. 119 as second in command upon a great

expedition against the northern foe. Dissatisfied with the orders he received as to his movements, he asked to be allowed to lead his troops straight for the Khan himself; and when not permitted to do this he was so overcome with anger that somehow or other he lost his way, and arrived at a certain point long after the Commander-in-chief. The enquiry which followed caused him so much chagrin that he cut his own throat. He was a man of so few words that the Emperor Wu Ti said of him, "Li Kuang hardly opens his mouth. He is simple and sincere as though one of the people; yet all the empire looks up to him. Truly he exemplifies the old saying that the peach-tree and the plum-tree (李 Li = *plum*) speak not, yet all around them are seen the footprints of men."

- 1160 **Li Kuang 李廣**. Died A.D. 1498. A eunuch under the Emperor Hsiao Tsung, who acquired great power by his skill in necromancy and charms. He took on himself to make irregular appointments, collected bribes from all officials high and low, engrossed the salt monopoly, seized land, and seemed secure of a long lease of power. However in 1498 the building of a pavilion on the Coal Hill was followed by sickness and death among the Imperial family, and by fires in the palace. Thereupon the Empress Dowager complained of him to the Emperor, and he was forced to commit suicide. A list of bribes received from prominent men, in which gold figured as yellow rice and silver as white rice, was found in his house; but so many persons were implicated that it was thought wiser to hush the matter up.

- 1161 **Li Kuang-li 李廣利**. Died B.C. 94. A military commander under the Emperor Wu Ti of the Han dynasty. His sister was a favourite concubine, known as Li Fu-jen, and he himself was sent in command of an expedition to Ferghana to obtain a tribute of horses. He captured the city of 貳師 Erh-shih, but failed to

take 郁城 Yü-ch'êng and returned, sending on a messenger with the news. The Emperor was very angry, and replied that his head would pay for it if he crossed the frontier. Accordingly he went back with an army of 180,000 men; and a revolution having meanwhile occurred in Ferghana, he was able to accomplish his mission, and was ennobled as Marquis. In B.C. 94 he led an army of 70,000 men against the Hsiung-nu, but was utterly defeated and forced to surrender to the Khan who put him to death.

Li Kuang-pi 李光弼. Died A.D. 763. A native of Liu-chou 1162 in Kuangsi, whose father had been a Kitan chief, but had given in his allegiance to the Empress Wu Hou and had been ennobled as Duke. The son entered the military service, and after distinguishing himself against the Turkic tribes, co-operated with Kuo Tzū-i in putting down the rebellion of An Lu-shan. Raised to the highest offices of State by the Emperor Su Tsung, he was employed for some years in opposing the armies of the rebel, Shih Ssū-ming, and for his successful efforts he was ennobled as Prince. He died full of honours, and was canonised as 武穆

Li Kuang-ti 李光地 (T. 晉卿). A.D. 1642—1718. A native 1163 of Fuhkien, who brought himself into notice by a scheme for rescuing the province from Kêng Ching-chung and Chêng Chin, eldest son of Koxinga, who held Chinchew. In 1680 he went to Peking as sub-Chancellor of the Grand Secretariat and proposed the reduction of Formosa, which design was successfully carried out. Appointed Viceroy of Chihli, he devoted himself to the improvement of the system of irrigation and of the waterways. He was employed in editing many of K'ang Hsi's editions of the Classics, and wrote many commentaries and other works of his own on various branches of philosophical literature, founding in fact a new school of classical criticism. Canonised as 文貞.

Li Kuei 李惺. 3rd and 4th cent. B.C. A Minister of the Wei 1164

State, who passed a law that all suits should be decided by the skill of the respective litigants in archery. Thus shooting with the bow came to be much practised, and the efficiency of the archers of Wei was raised to a high standard.

- 1165 **Li K'uei 李揆** (T. 端卿). 8th cent. A.D. A descendant from a Kansuh family, who graduated as *chin shih* and by 759 had risen to the highest offices of State, being also ennobled as Marquis. He was a very handsome and attractive man, and surrounded himself with such refinement that he became known as the First Gentleman of the day. He managed however to offend Yüan Tsai; and in 761, when the latter came into power, he was dismissed in disgrace. Sixteen years later the death of Yüan Tsai gave him another chance, and he returned to office. Once again his sharp tongue brought him into disfavour with the great Lu Chi, and he was sent on a mission to the Turfan. The Turfan chieftain said to him, "Are you, Sir, the famous First Gentleman?" To which, fearing detention, he replied, "No, indeed! That Li K'uei would never come so far away as this." He subsequently retired into private life.
- 1166 **Li Kuei-nien 李龜年** (T. 暮). 8th cent. A.D. A musician and teacher in the Imperial Operatic College under the Emperor Ming Huang of the T'ang dynasty, in which capacity he and his two brothers managed to accumulate a vast fortune.
- 1167 **Li Kung-tso 李公佐**. A minor writer of the T'ang dynasty. Author of the **南柯記**. In one of his stories, the **謝小娥傳**, he speaks of himself as having left Kiangsi on the expiration of his term of office in A.D. 813.
- 1168 **Li Kuo-han 李國翰** (T. 伯藩). Died A.D. 1658. A Chinese Baunerman, whose father, a trader, had cast in his fortunes with the Manchus, and had been ennobled as Baron. The son proved a successful leader against China. He drove Li Tzū-ch'êng's forces

from Shansi, Shensi, and Hu-Kuang, and aided in the suppression of Chang Hsien-chung. In 1648 he was associated with Wu San-kuei, with whom he engaged in a campaign against the successors of Chang Hsien-chung in Western China, whom he subdued in spite of the opposition of the Lolo tribes. He died while preparing to march into Yünnan. He was ennobled as Marquis, and admitted into the Temple of Worthies. Canonised as 敏壯.

Li Li 李離. 7th cent. B.C. Minister under Duke Wên of the 1169 Chin State. When his master recovered his kingdom, Li Li was so shocked at the wholesale massacre of innocent persons that he presented himself bound before the Duke and asked for punishment. The latter urged that the subordinate officials were to blame for the excessive severity; but Li Li would not disclaim his responsibility, and forthwith put an end to his life by falling upon his sword.

Li Lin-fu 李林甫 (H. 歌奴). Died A.D. 752. A statesman 1170 of the T'ang dynasty, of Imperial extraction, who by the year 734 was President of the Board of Rites, chiefly through the friendship of the favourite concubine 武惠 Wu-hui, the succession of whose son he had promised to support. In 736 the Emperor appointed him Minister, and his influence soon became paramount. He encouraged his master to slay the Heir Apparent and two other princes without even the form of a trial, but he failed to secure the nomination of his own *protégé*. In 742 he was made a Duke, as a reward for the high level of morality which was supposed to prevail. For the chief criminal judge had reported only 58 executions within the year, and that in consequence of the diminution of the "vapour of death" around the great prison, magpies, regarded as birds of good omen, had nested in the trees which overhung its walls. He continued to live in great state, but in constant fear of assassination, never allowing it to be known in which room he meant to pass the night. He died just as Yang Kuei-fei's brother

came into favour; and the year after his death he was accused of traitorous dealings with the Tartars, his coffin opened, his sons banished, and all his honours taken away. He was popularly said to have "honey on his lips, but in his heart a sharp sword." He had six daughters; and for them he arranged a gauze screen in such a way that, without being seen themselves, they could see all the young men who came to the house and thus choose their own husbands. The hair of one of his sons-in-law, named 鄭平 Chêng P'ing, having turned white at an early age, Li gave him a portion of some broth which the Emperor had sent as a present to himself; and in one night the young man's hair had become black again.

- 1171 **Li Ling 李陵** (T. 少卿). 1st and 2nd cent. B.C. A military official under the Emperor Wu Ti of the Han dynasty. He was sent in command of 800 horse to reconnoitre the territory of the Hsiung-nu; and returning successful from this expedition, he was promoted to a high command and was again employed against these troublesome neighbours. With a force of only 5000 infantry he penetrated into the Hsiung-nu territory as far as Mt. 凌稽 Ling-chi (?), where he was surrounded by an army of 30,000 of the Khan's soldiers; and when his troops had exhausted all their arrows, he was forced to surrender. At this the Emperor was furious (see *Ssü-ma Ch'ien*); and later on, when he heard that Li Ling was training the Khan's soldiers in the art of war as then practised by the Chinese, he caused his mother, wife, and children to be put to death. Li Ling remained some twenty years, until his death, with the Hsiung-nu, and was highly honoured by the Khan who gave him his daughter to wife. He is said by 嚴羽 Yen Yü to have invented the five-character line in poetry.

- 1172 **Li Lung-chi 李隆基** (Baby name 阿瞞). A.D. 685—762
Third son of Li Tan, whom he succeeded in 712 as sixth Emperor

of the T'ang dynasty. Hence he was popularly known as 三郎. He first distinguished himself in 710 by the energetic action which placed his father upon the throne (see *Li Hsien*). He was then called upon to face an attempt on the part of his aunt, the T'ai-p'ing Princess, to displace him; but this he succeeded in crushing, and entered upon what promised to be a glorious reign. He began with economy, closing the silk factories and forbidding the palace ladies to wear jewels or embroideries, considerable quantities of which were actually burnt. Until 740 the country was fairly prosperous. The administration was improved, the empire was divided into fifteen provinces, and schools were established in every village. The Emperor was a patron of literature and himself a poet of no mean capacity. His love of war nowever and his growing extravagance led to increased taxation. Fond of music, he founded a college for training youth of both sexes in this art. He surrounded himself by a brilliant Court, welcoming such men as the poet Li Po, at first for their talents alone, but afterwards for their readiness to participate in scenes of revelry and dissipation provided for the amusement of the Imperial concubine, the ever-famous Yang Kuei-fei. Eunuchs were appointed to official posts, and the grossest forms of religious superstition were encouraged. Women ceased to veil themselves as of old. Gradually the Emperor left all power in the hands of Li Lin-fu and of Yang Kuo-chung, the brother of Yang Kuei-fei. The uselessness of the militia led to the enrolment of regular troops, which very much increased the power of the provincial Governors. At length in 755 came the rebellion of An Lu-shan, and in 756 the now aged Emperor fled to Ssüeh'uan, undergoing the agony of seeing his beloved Yang Kuei-fei butchered before his eyes. There he abdicated in favour of his son who bestowed upon him the title of 太上皇帝 and allotted to him a palace in which he lived in seclusion, deprived even of

the services of his faithful eunuch Kao Li-shih. Canonised as **玄宗皇帝**, and frequently spoken of as Ming Huang.

- 1173 **Li Mao-chên 李茂貞**. Died A.D. 924. A native of **博野** Po-yeh in Chihli, who was originally named **宋文通** Sung Wên-t'ung. The Emperor Hsi Tsung rewarded his services with the Imperial surname and a new personal name, and his successor ennobled him as Prince. When the T'ang dynasty was overthrown in 907, as Governor of Fêng-hsiang he refused allegiance to the usurper Chu Wên, and defended himself bravely against the Liang and Shu States until the establishment of the Later T'ang dynasty, which he recognised and under which he was made Prince of Ch'ên. Among other expedients for raising revenue he put a tax upon lamps and oil, and refused to allow pine-splints to be brought into the city, lest they should be used to give light. For this he was caricatured by an actor, who suggested that the use of moonlight should also be declared illegal.

- 1174 **Li Mi 李密** (T. **令伯**). Born A.D. 222. A native of Chien-wei in Ssüch'uan, also named **李虔** Li Ch'ien of Wu-yang, Wu-yang being another name for Chien-wei. He lost his father at an early age and his mother married again, leaving him to the care of his grandmother. After studying with Ch'iao Chou he held office under the Minor Han dynasty, and as envoy more than once to the rival State of Wu he gained considerable reputation. In A. D. 265 the Emperor Wu Ti of the Chin dynasty wished to appoint him equerry to the Heir Apparent; but in a very pathetic memorial he declined on the plea of duty to his aged grandmother. "But for her," he said, "I should not have seen the light of this day. Without me, she will be unable to complete her allotted span of years." The Emperor thereupon gave orders that the old lady's necessities should be attended to, and at her death appointed Li Mi to a post in Shensi. He lost office however through publishing

in verse his chagrin at not receiving employment in the capital.

Li Mi 李謐 (T. 永和). 5th cent. A.D. A scholar who in 1175

early life was fond of study, but who devoted all his energies to books on the art of playing the lute, of which he was extremely fond. Determined to keep himself in the true path of learning, he shut himself up and cut off both his hands. He was subsequently invited to take office, but declined on the ground that all literature was before him, leaving him no time for anything else. His old tutor actually came and applied to receive instruction from him.

Canonised as 貞靜處士.

Li Mi 李密 (T. 玄邃 and 法主). A.D. 582-618. A 1176

colleague and subsequent rival of the founder of the T'ang dynasty.

The family came originally from Liao-tung, and from his father he inherited the title of Duke of 蒲山 P'u-shan. As a boy he was clever and studious, and he was patronised by the famous statesman, Yang Su, who first saw him riding upon an ox, absorbed in the *History of the Han Dynasty*. Later on he gave judicious advice to the son of Yang Su, when the latter plotted rebellion. In 616 he and 翟讓 Chai Jang revolted and soon held most of Anhui and Honan. He called himself Duke of Wei, and issued a manifesto denouncing the Emperor's crimes. Li Yüan invited his co-operation and formed an alliance with him, although he did not mean to let him lead the movement. In 618 he defeated Yü-wên Hua-chi, and was proceeding to the Court of Sui when Wang Shih-ch'ung seized the reins of government. Failing against Wang, he submitted to the T'ang dynasty and was ennobled as Duke. Shortly afterwards he was sent at his own request on a mission to his native province, Shantung; and there, disgusted with his own position, he raised the standard of revolt, and was slain.

Li Mu 李牧. Died B.C. 229. A military commander of the 1177

Chao State, employed in guarding the northern frontier against

the Hsiung-nu. Acting strictly on the defensive, he was ridiculed by the enemy as a coward and at length superseded. The policy however of his successor was so disastrous that he was soon recalled; and later on, when his troops had been carefully drilled, he inflicted such a severe defeat on the Hsiung-nu that they gave no more trouble for ten years. He also routed the forces of the Ch'in State under Huan Ch'i, for which he was ennobled as Prince. At length the ruler of Ch'in, the future First Emperor, succeeded by means of bribes in inducing the Prince of Chao to dismiss his great general. Li Mu refused to receive the order, and was seized and put to death. Three months later the Ch'ins declared war. The Prince of Chao was carried away captive, and his State was annexed by the enemy.

1178 **Li O 厲鶚** (T. 大鴻. H. 樊榭). Graduated as *chü jen* in A.D. 1720, but after a few years' service he retired from official life and devoted himself to poetry. He wrote a critical history of the poets of the Sung dynasty, and collected over three hundred neglected works of the Liao dynasty.

1179 **Li Pan 李班** (T. 世文). Died A.D. 334. The chosen heir to Li Hsiung, whom he succeeded as third sovereign of the Ch'êng dynasty. He was modest, honest, respectful, and filial, and refused to attack Li Ch'i during the period of mourning; whereupon Li Ch'i, who had no such scruples, slew him.

1180 **Li Pi 李泌** (T. 長源). A.D. 722—789. A native of Ch'ang-an in Shensi. At the age of seven he was able to compose, and was summoned to the Court of the Emperor Ming Huang who instructed Chang Yüeh to examine him. He acquitted himself so well that the Emperor was delighted, and cried out, "This boy's brains are too big for his body!" Ho Chih-chang declared that his eyes were like "autumn waves," and Chang Chiu-ling called him his "little friend." In due course he entered the Han-lin College

and became on very intimate terms with the Heir Apparent, but in consequence of a lampoon on Yang Kuo-chung he was sent away from Court. Upon the accession of the Emperor Su Tsung in 756 he returned, and was offered an appointment which he declined, remaining however in close relationship with the Emperor. This offended the eunuch Li Fu-kuo, and he was compelled to seek safety in flight. But the Emperor sent for him to come back, and from that time he was always a trusted counsellor of the reigning monarch, serving first and last under four Emperors. As a youth he was very much given to the study of Taoism and used to wander about on the mountains, pondering upon the secret of immortality. He refused to marry, and later on gave up all except natural food, such as berries, fruit, etc., and devoted himself to that form of breathing which is believed by the Taoists to result in immortality. He became reduced to a skeleton, and received the nickname of 鄴仙鎖子骨 the Collar-bone Immortal of Yeh, referring to the rank of Marquis of Yeh, conferred upon him in 787. He is said to have had an immense library, filling no less than 30,000 shelves; hence the phrase 鄴架, in the sense of many books.

Li Po 李白 (T. 太白. H. 青蓮). A.D.? 705—762. A 1181 native of 巴西 Pa-hsi in Ssüch'uan, of Imperial descent. Just before he was born his mother dreamt of the planet Venus, and from this he was duly named. At ten years of age he was already a poet, and as he grew up he developed a taste for sword-play and adventure. He wandered as far as Shantung, and retiring to a mountain together with K'ung Ch'ao, 韓準 Han Chun, 裴政 P'ei Chêng, 張叔明 Chang Shu-ming, and 陶沔 T'ao Mien, formed the hard-drinking coterie known as the 竹溪六逸 Six Idlers of the Bamboo Brook. About A.D. 742 he reached Ch'ang-an, and there his poetry attracted the notice of Ho Chih-

chang, who declared that he was "a banished angel" and introduced him to the Emperor Ming Huang. The latter was charmed with his verses, prepared a bowl of soup for him with his own hands, and at once appointed him to the Han-lin College. Li Po then gave himself up to a career of wild dissipation, to which Ming Huang's Court was well suited. On one occasion, when the Emperor sent for him, he was found lying drunk in the street; and it was only after having his face well mopped with cold water that he was fit for the Imperial presence. His talents however did not fail him. With a lady of the seraglio to hold his ink-slab he dashed off some of his most impassioned lines; at which the Emperor was so overcome that he made the powerful eunuch Kao Li-shih go down on his knees and pull off the poet's boots. Kao of course could not brook this insult. He set to work to persuade Yang Kuei-fei, the reigning favourite, in whose honour Li Po had penned some immortal lines, that she was all the time being held up to ridicule. Consequently when the Emperor wished to appoint Li Po to some important post, Yang Kuei-fei intervened, whereupon Li Po, together with Ho Chih-chang, Li Shih-chih, Li Chin, Ts'ui Tsung-chih, Su Chin, Chang Hsün, and Chiao Sui, begged to be allowed to withdraw from the Court. Their request was granted by the Emperor, who gave them a large present of money; and they went off to form the new coterie known as the 酒 (or 飲) 中八仙 Eight Immortals of the Winecup. Subsequently Li Po drifted into the service of Prince Lin of Yung, and when the latter failed in his designs, he came near losing his head. However he was pardoned, and sought refuge with his relative Li Yang-ping; but on his way thither he was drowned from leaning one night over the edge of a boat, in a drunken effort to embrace the reflection of the moon.

1182 Li Po-yao 李百藥 (T. 重規). A.D. 565-648 Son of Li

Tê-lin. He was so sickly a child and swallowed so much medicine that his grandmother insisted on naming him Po-yao = Pharmacopœia, while his precocious cleverness earned for him the sobriquet of the Prodigy. Entering upon a public career he neglected his work for gaming and drink, and after a short spell of office he retired. In 599 he was called to the capital and received his father's title of Duke, which was taken away from him in 605. He rose once more under the first two Emperors of the T'ang dynasty who esteemed him highly and consulted him on all State matters. He completed the *History of the Northern Ch'i Dynasty* from materials collected by his father. Canonised as 康.

Li Sang-o 李桑額. Died A.D. 1686. Son of Li Kuo-han. He 1183 was distinguished as a general, and aided in suppressing the revolt of Wu San-kuei and in the subjugation of Yünnan.

Li Sêng-hu 力僧護. 7th or 8th cent. A.D. A native of 1184 modern Nanking, whose father died when he was five years old, leaving no money to pay for decent funeral rites. At his own suggestion, his mother sold him for 2,000 cash, and duly performed the usual ceremonies; but the loss of her son caused her to weep herself blind. Thirty years later Li returned from his master in Ssüch'uan, and sought out his mother. He prayed and fasted; and after cleansing his mouth licked her eyes, whereupon her sight was restored.

Li Shan 李善. 7th cent. A.D. A native of Chiang-hsia in Hupeh. 1185 Though a profound scholar, he was unsuccessful in composition and was called in consequence the 書簞 Book Basket, i. e. able to hold the works of others but unable to produce anything of his own. About the year 660 he was Reader to the Prince of P'ei, and subsequently produced a commentary upon Hsiao T'ung's great work, entitled the 文選註. Becoming involved in a political intrigue he was banished to 姚 Yao-chou in Yünnan,

from which he returned, in consequence of a general pardon, and established himself near the capital in Honan. Students flocked from all quarters to his lectures, which were popularly known as 文選學.

- 1186 Li Shan-ch'ang 李善長 (T. 百室). A.D. 1314—1390. A native of 定遠 Ting-yüan in Shensi, and the counsellor of Chu Yüan-chang in his struggle for the empire. In 1367 he headed the body of officers who asked Chu to adopt the Imperial style, and was his first Minister. In 1369 he was chief editor of the *History of the Yüan Dynasty*. Raised to a Dukedom in 1370, he offended his sovereign by his haughty demeanour and his inclination to presume on his services, and in the following year his health was made an excuse for sending him into retirement, though in 1376 his eldest son was married to an Imperial Princess. He was ultimately put to death together with more than seventy members of his family on a charge of having been mixed up in the conspiracy of Hu Wei-yung in 1380. The Emperor felt it necessary to publish a defence of his harshness to his old servants, entitled the 姦黨錄 *Record of Wicked Cabals*; but the accusation against Li Shan-ch'ang was subsequently shown to be baseless. Canonised as 襄愍.

- 1187 Li Shan-kan 李善感. A Censor who lived at the close of the 10th cent. A.D. and was famous for boldness of speech. He was popularly spoken of as a phoenix, that is, a *rara avis*.

- 1188 Li Shang-yin 李商隱 (T. 義山). A.D. 813—858. A native of Ho-nei in Honan. Graduated as *chin shih* in 837. Rose to be a Reader in the Han-lin College, and distinguished himself as a poet and a scholar.

- 1189 Li Shao-chün 李少君. 2nd cent. B.C. A man who pretended that he had discovered the elixir of immortality. In early life his age was kept a secret, and when he grew up he declared himself

to be already over seventy. He was well received by the Emperor Wu Ti of the Han dynasty, whom he persuaded that the manufacture of gold out of cinnabar and the employment of that gold as dishes and goblets would tend to prolong life. He also declared that he had visited the Isles of the Immortals and had seen An-ch'i Shêng eating dates as big as melons, in consequence of which the Emperor sent an expedition to search for him. Meanwhile Li Shao-chün died.

Li Shê 李涉 (T. 清溪. H. 月溪). 9th cent. A.D. A poet **1190** of the T'ang dynasty, and a native of Lo-yang. On one occasion he fell into the hands of bandits; but when the captain of the gang heard his name he cried out, "What, the poet! Well, we won't skin *you*. We like your verses: make us some now." Thereupon Li Shê took a pen and indited the following impromptu:

The rainy mist blows gently o'er the village by the stream,
When from the leafy forest glades the brigand daggers gleam....
And yet there is no need to fear nor step from out their way,
For more than half the world consists of bigger rogues than they!

At this the bandits laughed approvingly, and let him go unharmed.

Li Shên 李忱. A.D. 810—859. Thirteenth son of Li Shun, **1191** and sixteenth Emperor of the T'ang dynasty. He was placed on the throne by the eunuchs in 846, although Li Yen had left a young son. Clever and just, open to reproof and economical, an industrious ruler and fond of his people, he earned for himself the flattering title of **小太宗** Little T'ai Tsung, *i. e.* another Li Shih-min. He hated the eunuchs, but could not free himself from their power. His reign was uneventful. He died, like his brother Li Hêng, from injudicious doses of the elixir of life, and his eldest son was placed on the throne instead of his intended heir, the third son. Canonised as **宣宗皇帝**.

Li Shêng 李晟 (T. 良器). A.D. 727—793. A General and **1192** statesman, who was descended from a family of soldiers belonging

to Kansuh. He early distinguished himself against the Turfan, and in 766 received high military command. In 781 he assisted Ma Sui against T'ien Yüeh, and the latter only escaped utter defeat because Li Shêng fell ill. Two years later he defended his sovereign against Chu Tz'ü and Li Huai-kuang, and recaptured the capital. In 787 he was recalled from his command in Shensi, and was admitted to the Council of State. He protested in vain against the treaty with the Turfan which led to the capture of Hun Chan, and for the last six years of his life he was neglected by his master who nevertheless gave him a public funeral. Ennobled as Prince, and canonised as 忠武.

1193 Li Shih 李勢 (T. 子仁). Died A.D. 361. Eldest son of Li Shou, and sixth and last sovereign of the Ch'êng dynasty. He quarrelled with and slew his brother, and drove away all good counsellors. Licentious and tyrannical, he did nothing to mitigate the famines which resulted from his misgovernment and the consequent incursions of the savage Laos tribes. Huan Wên attacked him with a fleet, and in 347 he submitted to the Eastern Chin, receiving the title of 歸義侯 Marquis Returned to Allegiance.

1194 Li Shih 李氏. 10th cent. A.D. The wife of an official at Kuo-chou in Honan, under the Later Chou dynasty. While passing through K'ai-fêng Fu, on her way home with the dead body of her husband, the innkeeper at the house where she stopped rudely grasped her arm. Seizing a meat-chopper she immediately cut off the defiled limb; and on the case being reported to the Emperor she was well rewarded, and the innkeeper severely beaten.

1195 Li Shih-chih 李適之. Died A.D. 747. An Imperial clansman and a distinguished poet under the reign of the Emperor Hsüan Tsung of the T'ang dynasty. He was one of the Eight Immortals of the Winecup (see *Li Po*), and was said to spend large sums of money on wine and to drink like a whale. After successfully

filling a variety of posts, he became a Minister of State and was ennobled as Duke. Li Lin-fu, his rival, then persuaded him to open a gold-mine in Shensi, and subsequently suggested to the Emperor that it was improper to mine at his Majesty's native place. Accordingly he lost favour and in 746 obtained leave to retire. He was however implicated in the charge against Wei Chien; and on the appearance of the Censor sent to slay Wei, he was so terrified that he poisoned himself.

Li Shih-min 李世民. A.D. 597—649. The second son of Li 1196

Yüan. His name is said to have been given to him in consequence of some mysterious prophecy that he would **濟世安民** benefit his age and give peace to the people. As a youth he entered the military service during the reign of the Emperor Yang Ti of the Sui dynasty; but finding the country a prey to disorder he joined in a conspiracy against the ruling House, and in A.D. 618 succeeded in placing his father upon the throne as first Emperor of the T'ang dynasty. During the reign of the latter he took an active part in consolidating the newly-won empire and was appointed Prince of Ch'in, a title by which he is still known. In the year 621 he was nominated to the specially created post of Chief Guardian of the empire, and occupied himself in crushing his father's rivals (see *Li Mi*, *Tou Chien-tê*, *Wang Shih-ch'ung*, and *Li Ching*). His eldest brother, the Heir Apparent, who was jealous of his influence, now conspired with a younger brother to assassinate him; but the plot failed, and in 626 he obtained leave to arrest his two brothers on a charge of debauching the palace ladies. Instead however of doing so, he slew them both and took his younger brother's widow to wife. In the same year his father resigned the throne to him, and he entered upon a reign of unrivalled brilliance and glory. He ruled for his people's welfare. He crushed internal rebellion, and broke the power of China's hereditary foes. He introduced an

improved division of the empire into provinces with subdivisions, reformed the civil and military services, and modified the Penal Code. He fostered learning, and tried to restore astronomy to its place as a practical science. Frugal in his own life, affectionate to his kindred, and genial in his intercourse with public officials, his fame spread far beyond the limits of the Middle Kingdom, which reached to the Caspian Sea and the Hindu Kush. He was said to have had the grace of a dragon and the beauty of a phoenix. He was beloved by all priests, Buddhist, Taoist, and even Christian; for it was under his auspices that Nestorian missionaries were allowed to settle at the capital in A.D. 636. In 643 the Greek Emperor Theodosius sent a mission to his Court. In 644 he attempted to conquer Korea, but the expedition proved a disastrous failure. On one occasion he is said to have died and to have gone down into Purgatory, but to have recovered his life by the kindly alteration in the Book of Fate of a 13 into a 33. Among his numerous recorded sayings, the following is perhaps the best known: — "By using a mirror of brass you may see to adjust your cap; by using antiquity as a mirror, you may learn to foresee the rise and fall of empires." Canonised as **太宗皇帝**.

1197 **Li Shou 隸首**. One of the Assistants of the Yellow Emperor, B. C. 2698, and the reputed inventor of mathematical science.

1198 **Li Shou 李壽** (T. **武者**). Died A.D. 343. The nephew of Li T'ê, by whom, as well as by Li Hsiung, he was advanced to high honours and military command. In 338 he surprised Ch'êng-tu and seized the throne, altering the dynastic style to Han. Finding the mild system of Li Hsiung unsatisfactory, he took to severity and extravagance, escaping a rebellion only by his timely death. Canonised as **昭文帝**, the fifth sovereign of the Ch'êng dynasty.

1199 **Li Shou-su 李守素**. 7th cent. A.D.. A native of Chao-chou

in Chihli, who devoted himself to genealogical research and earned the sobriquet of the 肉譜 Walking Dictionary of Biography.

Li Shu-ch'ang 黎庶昌 (T. 純齋). A licentiate of Kueichou, 1200 who began his career as a secretary to Tsêng Kuo-fan, afterwards rising from Magistrate to Taot'ai in Shantung. He was secretary to the first embassy to England, and was appointed in October 1881, while *Chargé d'affaires* at Madrid, to be Minister at Tokio. After a period of mourning he was re-appointed, and in June 1891 was sent as Taot'ai to the newly-opened port of Chungking.

Li Shuai-t'ai 李率泰 (T. 叔達). Died A.D. 1666. Son of 1201 a captain of Fu-shun in Shingking, who deserted the Ming cause. At the age of 12 he became page to the Emperor T'ai Tsu of the present dynasty, who changed his name from 延齡 Yen-ling to Shuai-t'ai. He served in the Ch'ahar and Korea expeditions against Li Tzu-ch'êng and in the conquest of China, especially distinguishing himself at the sieges of Soochow and Foochow. In 1654 he went as Viceroy to Canton, where he successfully coped with the Ming pretenders; and in 1656 he was transferred to Foochow, where he checked the ravages of Koxinga by increasing the fleet, and induced many of his lieutenants to surrender. Dying at his post, he was ennobled as Baron, and canonised as 忠襄.

Li Shun 李純. A.D. 778—820. Son of Li Sung, whom he 1202 succeeded in 805 as eleventh Emperor of the T'ang dynasty. In 809 reforms were introduced; the revenue was regulated, presents stopped, slavery forbidden, and taxes remitted. Clear-headed and determined, he re-established the control of the Court over the provincial Governors by a war which lasted from 814 to 819. Towards the end of his reign the successful monarch became a devout Buddhist and a seeker after immortality. The pills he took to secure long life made him passionate, and he died suddenly; murdered, according to general belief, by a eunuch. His eunuch

favourite 吐突承璀 T'u-t'u Ch'êng-ts'ui was executed, and with him fell the evil Ministers to whom the Emperor had latterly trusted. Canonised as 憲宗皇帝.

- 1203 Li Ssü 李斯. Died B.C. 208. A native of the Ch'u State, who after serving in some petty official post, turned his back on his native country and in 247 entered the service of Lü Pu-wei, then at the head of affairs in the Ch'in State. He soon attracted the attention of the sovereign (see *Shih Huang Ti*), and became senior historiographer; and later on, as a reward for valuable political advice, he was appointed Foreign Minister. For many years he seems to have been a trusted counsellor, and in 214 he was raised to the rank of Prime Minister. He was now all-powerful, and his children intermarried with the Imperial family. In B. C. 213 he suggested the extraordinary plan by which the claims of antiquity were to be for ever blotted out, and history was to begin again with the ruling monarch, thenceforward to be famous as the First Emperor. All existing literature was to be destroyed, with the exception only of works relating to agriculture, medicine, and divination; and a penalty of branding and four years' work on the Great Wall was enacted against all who refused to surrender their books for destruction. This plan was carried out with considerable vigour. Many valuable works perished; and the Confucian Canon would have been irretrievably lost but for the devotion of scholars, who at considerable risk concealed the tablets by which they set such store, and thus made possible the discoveries of the following century and the restoration of the sacred text. At the same time, as many as four hundred and sixty of the literati were buried alive at Hsien-yang, but this was for treasonable language, and not for retention or concealment of books. In B. C. 210, when the First Emperor died, Li Ssü joined in the conspiracy which placed Hu Hai upon the throne. He afterwards sought to restrain

the new monarch from the barbarities to which he was prone, but only succeeded in arousing the jealousy of Chao Kao, and ultimately fell a victim to the intrigues of that wily eunuch. He was accused of treason and thrown into prison; and a confession being wrung from him by torture, his body was sawn asunder in the market-place. He was a good scholar, and is said to have invented the form of writing known as the Lesser Seal, on which he published a work under the title of 蒼頡.

Li Ssü-hsün 李思訓 (T. 建見). A.D. 651—716. A great 1204 grandson of the founder of the T'ang dynasty, famous as a landscape-painter and styled 大李將軍 General Li, Senior, to distinguish him from his son Li 昭道 Chao-tao, who was even better than his father at figures and buildings. The father and son were the leaders of the northern school of art under the T'ang dynasty. When the Empress Wu Hou slew many members of the Imperial clan, he fled from his post as Magistrate of Chiang-tu in Kiangsu. The Emperor Chung Tsung, on recovering power in 705, ennobled him as Duke, and in 713 he received a high military command.

Li Ssü-yüan 李嗣源. A.D. 866—933. An orphan child, 1205 named 邈佺烈 Mo-chi-lieh, belonging to a Turkic tribe, who was adopted by Li K'o-yung and received his surname. His brilliant achievements on behalf of the Later T'ang dynasty founded by Li Ts'un-hsü, his adopted brother, caused him, on the death of the latter in 926, to be proclaimed Emperor by the army. He was a modest and energetic ruler; and it is worthy of note that during his reign the Classics were for the first time printed from wooden blocks. Canonised as 明宗.

Li Sung 李誦. A.D. 761—806. Son of Li Kua, whom he 1206 succeeded in 805 as tenth Emperor of the T'ang dynasty. He was mild and good, but had become dumb in 804. In less than a

year he abdicated in favour of his son. He was skilled in writing the *li* character, in which he copied out his father's presentation poems. Canonised as 順宗皇帝.

1207 **Li Tan 李旦**. A.D. 662—716. Younger brother of Li Hsien, whom he succeeded in 710 as fifth Emperor of the T'ang dynasty. He had been set up by the Empress Wu Hou as titular sovereign in 684, and in 690 she named him her heir. He abdicated in 712 in favour of his third son Li Lung-chi, who had managed the conspiracy that overthrew Wu Hou. Canonised as 睿宗皇帝.

1208 **Li Tao 李燾** (T. 仁甫). A.D. 1115—1184. A native of 丹稜 Tan-ling in Ssüch'uan, who rose to be a Vice President of the Board of Rites. Famous as a scholar and author, he wrote a continuation in 520 books of Ssü-ma Kuang's *Mirror of History*, treatises on the *Canon of Changes* and the *Spring and Autumn Annals*, a work on rhythm, and numerous essays. Canonised as 文簡.

1209 **Li T'ê 李德** (T. 元林). Died A.D. 303. The son of a Tibetan chieftain in western Ssüch'uan, who joined the Emperor Wu Ti of the Wei dynasty. He held office as a Magistrate in his youth, but took advantage of the misgovernment of the Empress 賈 Chia to enter on a career of robbery. In 300 his band sacked Ch'êng-tu, and two years later he took the title of Viceroy and adopted a new reign-title; but in 303 he was defeated by the Imperial and local forces, and put to death. Canonised by Li Hsiung as 景帝 Ching Ti, first sovereign of the Ch'êng dynasty of Ssüch'uan.

1210 **Li Tê-lin 李德林** (T. 公輔). A.D. 530—590. A distinguished scholar and statesman, whom Wei Shou declared to be a worthy successor of Wên Tzū-shêng. Prodigiouslly clever, he was entrusted with the preparation of the *History of the Northern Ch'i Dynasty*, a work completed by his son, Li Po-yo. When the Northern Chou

dynasty replaced the Ch'i, he was specially invited to Ch'ang-an and employed in drafting State papers. He threw in his lot with the founder of the Sui dynasty, but his strong protest against the slaughter of the members of the former reigning House (see *Yang Chien*) interfered with his promotion. In 581 he drew up the revised legal code; in 589 he was degraded to a Magistracy. Most of his writings were lost in the troubles that ushered in the T'ang dynasty. Canonised as 文.

Li Tê-yü 李德裕 (T. 文饒). A.D. 787--849. Son of 李 1211

吉甫 Li Chi-fu, who was a Minister of State under the Emperor Hsien Ti of the T'ang dynasty. The father had for opponents Niu Sêng-ju and Li Tsung-min, and at his death their enmity was transferred to the son; hence the expression 牛僧黨 the rival parties of Li and Niu. Li Tê-yü's career was a chequered one. At one time he was filling a confidential position near the Throne; at another he was banished to some unimportant provincial post. He served under six Emperors, and did his best to keep in check the wasteful extravagance and silly superstition of such a monarch as Ching Tsung. When Governor of the modern Ch'êng-tu in Ssüch'uan, he built the famous look-out from which any movements on the part of the southern wild tribes on the one hand, and of the Turfan on the other, would be at once detected. Meanwhile he had a private residence at 平泉 P'ing-ch'üan, which was filled with rarities; for instance, there was a stone which possessed the remarkable property of making a drunken man sober. Among other stories told of him is one that he used to drink a peculiar kind of soup, in which pearls, precious stones, jade, red sulphuret of arsenic, and cinnabar, were cooked all together. A bowl of this was said to cost thirty thousand *cash*. After rising to be President of the Board of War, he was impeached in 847 by a member of his own party and banished to Yai-chou in Kuangtung, where he

died. He was a fine scholar, and an untiring opponent of eunuch influence.

1212 **Li T'iao-yüan** 李調元 (T. 雨村. H. 墨莊). A native of 綿 Mien-chou in Ssüch'uan, who graduated as *chin shih* in 1763 and was distinguished as a poet and a bibliophile. He selected and published the 朝鮮四家詩 *Poems of the Four Schools of Korea*, and edited the 函海 encyclopædia, which is chiefly an expansion of the work of Yang Shên.

1213 **Li T'ieh-kuai** 李鐵拐. One of the Eight Immortals of Taoism, represented as a beggar leaning on an iron staff, for the following reason. Summoned by Lao Tzū to a conference on high, his *anima* mounted to heaven, leaving the body, with the *umbra* still present, in the charge of a disciple. The latter, however, was called away to his mother's deathbed, and when the *anima* returned, the *umbra* had passed as usual into the earth and dissolution had set in. The *anima* therefore took refuge in the body of a lame beggar who had just expired, that is, whose *anima* had just gone up to heaven, but whose *umbra* had not yet gone down to earth.

1214 **Li T'ien** 李旼. A man of the Sung dynasty, who fired a cracker at a dangerous demon, named 山臊 Shan Sao, and put him to flight. From this is said to date the custom of cracker-firing in China.

1215 **Li T'ien-fu** 李天馥 (T. 湘北. H. 容齋). A.D. 1634—1699. A native of Ho-fei in Anhui, of precocious talent, who graduated as *chin shih* in 1657 and devoted himself to study in the Han-lin College. After being President of several Boards, he was chosen at the end of 1692 to be a Grand Secretary, but was obliged immediately to go into mourning for his mother. However the Emperor K'ang Hsi thought so highly of him that he kept his office open for him during his three years' retirement. Author of a collections of poems and essays entitled 容齋集.

Li T'ing 李亨. A.D. 711—762. Son of Li Lung-chi, whom 1216 he succeeded in 756 as seventh Emperor of the T'ang dynasty. He was entirely in the hands of the eunuch Li Fu-kuo and of the Empress; however Li Pi, Kuo Tzū-i, Li Kuang-pi, and others, enabled him to make head against the rebels An Lu-shan and his son, and against Shih Ssü-ming, although the last named was in full career of conquest when slain by his eldest son in 761. Canonised as 肅宗皇帝.

Li T'ing-i 勵廷儀. Died A.D. 1732. Son of Li Tu-no. He 1217 graduated as *chin shih* in 1700, and was employed in the College of Inscriptions. From 1723 to 1732 he was President of the Board of Punishments and introduced many measures, notably the institution of trainbands, 50 men in each District; also the separation of men and women, and of serious and petty criminals, in all prisons. Canonised as 文恭.

Li Ts'ui 李愬. Died A.D. 197. One of the officials who served 1218 under Tung Cho and took part in the stirring incidents of his later days. On the death of his leader he himself marched upon Ch'ang-an, seized the person of the Emperor, and handed over the city to fire and the sword. The Emperor managed to escape (see *Chung Yu*); a powerful expedition was sent against Li Ts'ui, and he was put to death with all his family for three generations.

Li Ts'ui 李瓘. A.D. 843—873. Eldest son of Li Shên, whom 1219 he succeeded in 859 as seventeenth Emperor of the T'ang dynasty. He owed his throne to the eunuchs, whose influence was greater than ever. Haughty, extravagant, licentious, he is held to have rendered inevitable the fall of the dynasty. Two rebellions occurred during his reign to mark the growing discontent. Canonised as 懿宗皇帝.

Li Ts'un-hsü 李存最 or **Li Ya-tzū 李亞子**. Died A.D. 1220 925. Son of Li K'o-yung, whom he aided in suppressing the

rebellion of Huang Ch'ao, and second ruler of the Chin State. After the fall of the T'ang dynasty he overthrew the Later Liang dynasty, and in 923 set himself up as first Emperor of the Later T'ang dynasty, with his capital at Lo-yang. A brave leader, it was said of him by Chu Wên as he broke through a double entrenchment of the Liangs, "With a son like this one, K'o-yung does not die!" But he soon gave himself up to sensuality, and was assassinated by an actor upon whom he had conferred a high post. During his reign, modern Shensi and Ssüch'uan were added to his territory; on the other hand, the Kitan chief who had proclaimed himself Emperor in 907, obtained possession of a great part of Shensi and Chihli. Canonised as 莊宗.

Li Tsung. See **Chao Yün.**

1221 Li Tsung-min 李宗閔 (T. 損之). Died A.D. 806. A political colleague of Niu Sêng-ju, and bitter opponent of Li Chi-fu and his more famous son Li Tê-yü. After a career of alternate failure and success, he was banished to Liu-chou in Kuangsi where he died.

1222 Li Ts'ung-hou 李從厚. Died A.D. 934. Son of Li Ssü-yüan, and third Emperor of the Later T'ang dynasty, to the throne of which he had just succeeded when he was assassinated by his adopted son, Li Ts'ung-k'o. Canonised as 閔帝.

1223 Li Ts'ung-k'o 李從珂. A.D. 892—936. Adopted son of Li Ts'ung-hou, whom he assassinated and succeeded in 934 as fourth Emperor of the Later T'ang dynasty. Being besieged in his capital by a Tartar army under the direction of Shih Ching-t'ang, he set fire to his palace and perished in the flames together with all his family and treasures. Canonised as 廢帝 or 潞王.

1224 Li Tu-no 勵杜訥 (T. 近公). A.D. 1627—1703. A famous calligraphist, employed for many years in the College of Inscriptions. He was also one of the tutors of the Emperor Ch'ien Lung, and

rose to be Vice President of the Board of Punishments. Canonised as 文恪, and included in the Temple of Worthies.

Li T'ung 李惲 (T. 愿中. H. 延平). A.D. 1093–1163. 1225

A native of Yen-p'ing in Fuhkien; hence his sobriquet as above. He studied under Lo Ts'ung-yen, but had no taste for official life and accordingly took no degree. He lived in a cottage in the country and gradually surrounded himself with disciples, among whom was Chu Hsi, who subsequently collected and published his oral explanations of difficult or doubtful points in the Canon. Canonised as 文靖, in 1617 his tablet was placed in the Confucian Temple.

Li Tzū-ch'êng 李自成. A.D. 1606–1645. A native of the 1226

米脂 Mi-chih District in Shensi, who succeeded his father as village headman before he was twenty years old. The famine of 1627 brought him into trouble over the land-tax, and in 1629 he turned brigand, joining the great Shansi leader 王自用 Wang Tzū-yung, and calling himself 闖將 General Ch'uang. In 1636 Wang Tzū-yung was captured, and Li was dubbed Prince Ch'ung by his comrades; but he was soon compelled to flee to Ssich'uan where he improved his neglected education. In 1640 he headed a small gang of desperadoes, and overrunning parts of Hupeh and Honan was soon in command of a large army, with Chang Hsiên-chung as an ally. He had been joined by a female bandit, formerly a courtesan, who advised him to avoid slaughter and to try to win the hearts of the people. This was probably connected with the recent prophecy that 十八子 (= 李) was to get the throne. In 1642 he captured K'ai-fêng Fu after a four-months' siege, forced the 潼 T'ung pass and subjugated Shensi. In 1644 he proclaimed himself first Emperor of the 大順 Great Shun dynasty, with 永昌 Yung Ch'ang as his year-title, and advanced in two columns on Peking. He forced the 南口 Nan-k'ou pass,

and four days later a gate in the southern city was opened to him and the last Emperor of the Mings hanged himself on the 萬歲 Wan-sui hill. The city was given up to pillage, though Li buried both Emperor and Empress with Imperial honours. The approach of Wu San-kuei forced him to take the field, and now for the first time he was badly beaten and Peking was again besieged. Li retreated westwards, and after two vain attempts to check the pursuers his army began to melt away. Driven south, he held Wu-ch'ang for a time, but ultimately he fled down the Yang-tsze and was slain by local militia in Hupeh. Li was a born soldier. Even hostile historians admit that his army was wonderfully well disciplined, and that he put a stop to the hideous atrocities which had made his name a terror to the empire just so soon as he found that he could accomplish his ends by milder measures. His nature is described as calm and cold; his manner of life as frugal and abstemious.

1227 **Li Tzù-shêng 李孜省**. Died A.D. 1487. An official clerk of Nan-ch'ang in Kiangsi, who having been struck off the selection list for bribery, studied necromancy, and by bribing the eunuchs managed to get his magic formulæ laid before the Emperor Hsien Tsung in 1479. He was at once taken into favour and allowed to send in secret Memorials. His oracular statements were received with the utmost respect. He controlled all official appointments, even the Ministers being forced to truckle to him. On the accession of Hsiao Tsung the Court was purged of priests and favourites; Li was banished to Shensi, and after being sentenced to death was reprieved and died in prison.

1228 **Li Yang-ping 李陽冰 (T. 少溫)**. 8th cent. A.D. A relative of the poet Li T'ai-po, celebrated for his labours on the *Shuo Wên*, in which he made many changes and additions. He was an authority on the ancient style of writing and is the author of the

論篆, a short treatise on the formation of the Seal character. When Magistrate of **縉雲** Chin-yün in Chehkiang in A.D. 763, he is said to have obtained rain by threatening the City God with the destruction of his temple unless his prayers were answered within three days.

Li Yen 李炎. A.D. 814—846. Fifth son of Li Hêng, and 1229 brother of Li Han, whom he succeeded, after slaying another brother, in 840 as fifteenth Emperor of the T'ang dynasty. His short reign was marked by the enforcement of a more extended control over several of the provincial Governors. Canonised as **武宗皇帝**.

Li Yen 李儼. A.D. 862—888. Fifth son of Li Ts'ui, whom 1230 he succeeded in 873 as eighteenth Emperor of the T'ang dynasty. A mere boy, he left the government to his eunuch favourite T'ien Ling-tzü and devoted himself to sport and amusement and also to music and mathematics. The officials and eunuchs struggled for power, and the people were neglected; so that in 874 a rebel appeared in Shantung and was joined the following year by Huang Ch'ao, who was soon at the head of a vast force. In 880 Huang entered Ch'ang-an and assumed the Imperial title, the Emperor fleeing to Hsing-yüan in Shensi, and in 881 to Ssüch'uan. Li K'o-yung and others rallied to the aid of the sovereign, and by means of Tartar mercenaries the rebellion was suppressed in 884. In 885, on the approach of Li K'o-yung to the capital, he was forcibly carried off by T'ien to Hsing-yüan, from which he returned in 887 to Fêng-hsiang, the capital having been utterly ruined in the wars. In 879 **南詔** Nan-chao in modern Yünnan formally renounced its allegiance to China. Canonised as **僖宗皇帝**.

Li Yen-nien 李延年. 2nd cent. B.C. A native of **中山** 1231 Chung-shan in Chihli. He was one of a family of actors, and for some crime or other had suffered mutilation. His sister, known as

Li Fu-jen, was the favourite concubine of the Emperor Wu Ti of the Han dynasty; and he himself, in consequence of his poetical and musical talents, became the close companion of his Majesty. After the death of his sister he fell into disfavour, and ultimately perished by the hand of the executioner.

1232 Li Yen-shou 李延壽 (T. 遐齡). 7th cent. A.D. A native of 相 Hsiang-chou in Honan, who rose under the Emperor T'ai Tsung of the T'ang dynasty to be Archivist in the Censorate, and was attached to the Historiographer's office. He completed from his father's notes the 北史 *Northern Annals*, A.D. 386—618, and the 南史 *Southern Annals*, A.D. 420—589.

1233 Li Ying 李膺 (T. 元禮). Died A.D. 169. A native of Ying-ch'ia in Anhui, who graduated as *hsiao lien* and entered the public service. In A.D. 156 he was appointed by the Emperor Huan Ti to oppose against the Kitan Tartars who were raiding the frontier, and his appearance on the scene created such consternation in the Tartar ranks that they sent back all the men and women who had been carried away as captives. For these services he was advanced to high office, and for a long time exercised great influence. When appointed in 159 to be Governor of Honan, 張朔 Chang Shuo, brother to the eunuch Chang Jang, then Magistrate at 野王 Yeh-wang, was so alarmed that he fled to the capital and hid himself in a pillar in his brother's house. But Li Ying, who had discovered his iniquities, tracked him to his hiding-place, dragged him forth, and after due trial caused him to be executed. This bold act frightened the eunuchs into good behaviour for a long time. At the death of the Emperor in 167, Ch'ên Fan and Tou Wu took the lead in the administration; and when they fell victims to eunuch intrigues, Li Ying fell with them. He was thrown into prison and beaten to death. Personally he was a man of very abrupt manner. He had in consequence few friends; and those

who sought him out were said to "go to the Dragon's door." See *K'ung Jung*.

Li Yo 李顓 (T. 晦伯). 12th cent. A.D. A pupil of Chu Hsi and Lü Tsu-ch'ien, who graduated as *chin shih* in 1172 and entered upon a public career. Together with Chu Hsi and his school he suffered persecution, and for a time lived with the Master in retirement. He was ultimately promoted to high office at the capital, and succeeded in securing the adoption of Chu Hsi's classical commentaries at the public examinations. Canonised as **文簡**.

Li Yü 李豫 (originally named 俶). A.D. 727—779. The second son of Li T'ing, whom he succeeded in 762 as eighth Emperor of the T'ang dynasty. He owed his throne to Li Fu-kuo, who slew the Empress Dowager and her son and was himself assassinated a few months later. The death of the son of Shih Ssü-ming in 763 ended the rebellion, but there were several serious Turfan and Tibetan incursions during the reign. The Emperor, who was until 770 under the sway of the eunuch **魚朝恩** Yü Ch'ao-ên, the opponent of Kuo Tzü-i, was weak enough to let his provincial Governors assume practical independence. In 773 two of them rebelled, and at the close of the reign Li Hsi-lieh also raised the standard of revolt. The country however prospered, and the annual revenue increased until it reached twelve million strings of *cash*, more than half being derived from the salt-tax. Buddhism was patronised, and in 768 there were a thousand priests and nuns in the palace, which was governed entirely by eunuchs. Canonised as **代宗皇帝**.

Li Yü 李煜 (T. 重光; originally 從嘉). Died A.D. 978. Sixth son of Li Ching, whom he succeeded in 961 as third sovereign of the Southern T'ang State. He proved himself a loyal vassal, and was created Prince of Wu (modern Kiangsu) and raised to

the highest honours by the first Emperor of the Sung dynasty. Seeing however that the various States were all gradually annexed, he took fright, and changed the name of his State to Kiangnan. But this conciliatory measure did not save him. In 975 the great commander Ts'ao Pin was sent to chastise him, and ultimately captured his capital and took him prisoner without striking a blow. Meanwhile, he had dispatched his trusted Minister Hsü Hsüan to explain away his conduct to the Emperor. "He really regards your Majesty as a father," urged Hsü Hsüan; "your Majesty may well leave him in peace." "Sons," replied the Emperor, "do not separate from their fathers; and do you think I shall allow another man to snore alongside my bed?" In the end Li was pardoned and received the title of 違命侯 the Fate-resisting Marquis. He was a simple-minded man, a cultivated scholar, painter, and musician, and a devout Buddhist. See *Li Chia-ming*.

1237 Li Yü 李霽 (T. 景霽). A.D. 1625—1684. Son of a Grand Secretary under the Mings. Left an orphan at the age of seven he devoted himself to study, and after taking his *chin shih* degree in 1646 he rose to be Grand Secretary in 1657. In 1659 he was employed on the *Institutes*, and subsequently on the *History of the Ming Dynasty* and other works. He enjoyed the confidence of the Regents during the minority of K'ang Hsi, and during the rebellion of the Feudatories that Emperor was wont to deliver to him orally all Imperial Decrees. Canonised as 文勤.

1238 Li Yü-mei 栗毓美 (T. 友梅). Died 1840. A native of 渾源 Hun-yüan in Shansi, who rose to be Director General of the Yellow River, to which post he was appointed in 1835. He introduced the use of brick in the embankments as cheaper and more effectual than broken stone and reeds, and owing to his care and skill there was no breach during his term of office. His spirit, which is worshipped on the banks of the Yellow River, is looked

upon as one of the guardians of the river banks, and is alluded to in official documents as 栗大王. Canonised as 恭勤.

Li Yüan 李淵 (T. 叔德). A.D. 565–635. The founder of 1239 the T'ang dynasty, descended from a Prince of the Western Liang State. His grandfather was ennobled as Duke under the Western Wei dynasty, and his father obtained the same title from the Northern Chou. He was a native of Ch'êng-chi in Shansi, and was Commandant at T'ai-yüan in 616 when through the counsel of his second son, Li Shih-min, he rose against the Sui dynasty. Pretending alliance with Li Mi he advanced eastward, and after taking Ch'ang-an set up the puppet known in history as Kung Ti, who abdicated in his favour in 618. The exertions of Li Shih-min cleared away the numerous rival pretenders to the empire, while Li Yüan improved the government and reformed taxation and coinage. In 626 he abdicated in favour of Li Shih-min. He is said to have won his wife, the beautiful daughter of Tou I, by shooting a match for her, the target being painted to resemble a peacock, both eyes of which were put out by Li Yüan's arrows. Canonised as 神堯皇帝, with the temple name of 高祖. See *Wei Chêng*.

Li Yüan-ming 李元明. 6th cent. A.D. A famous Magistrate 1240 of Shan-yin in Chehkiang. At the expiration of his most successful term of office, the incoming Magistrate asked for a few hints. "Eat only one pint of rice a day," replied Li Yüan-ming, "and drink no wine."

Li Yüan-tu 李元度 (T. 次青). A.D. 1821–1887. A native 1241 of P'ing-chiang in Hunan. Graduated as *chü jen* in 1843. In 1860 he raised a body of 3,000 volunteers against the T'ai-p'ing rebels, and rose to be Judge for the province of Fukien; but in November of the same year he was cashiered for his ill-success. Tsêng Kuo-fan and others memorialised in his favour, and in 1865 he was

appointed Judge for Yünnan. in 1866 he published the **國朝先正事畧**, containing biographical notices of the leading statesmen and men of letters of the present dynasty; and in 1878 a collection of his miscellaneous writings, entitled **天岳山館文鈔**. In 1885 he was appointed Judge for Kueichou, and Treasurer for the same province in 1887.

- 1242 **Li Yung 李邕** (T. **秦和**. H. **北海**). A.D. 678—747. A native of Chiang-tu in Kiangsu, who at an early age displayed an astounding knowledge of books and great literary capacity. Entering the public service, he rapidly rose to high office. But he was always getting into trouble, and was frequently dismissed to provincial posts. In 713, through the schemes of a hostile clique, he was actually condemned to death for corrupt practices, a punishment which was commuted to temporary banishment. He rose once more and became Governor of **北海** Po-hai, by which name he is often called; but he crossed the path of the great Li Lin-fu, and was thrown into prison and put to death. He made large sums of money by writing inscriptions, epitaphs, etc., his style being very highly esteemed.

- 1243 **Liang Chi 梁冀** (T. **伯車**). Died A.D. 159. Son of an official whose sister and daughter had been taken into the seraglio of the Emperor Shun Ti, the daughter being shortly afterwards raised to the rank of Empress. In youth he was said to have shoulders like a kite and eyes like a jackal, to have been fond of wine, gaming, football, hawking, horse-racing, and cock-fighting. Through his sister's influence he rose by 141 to be Commander-in-chief. When the Emperor died in 144, the Heir Apparent was a baby, and Liang Chi was asked to become joint Regent. This he refused to do; but when in 145 the child died, he aided in placing the Emperor Chih Ti upon the throne. The latter was a mere boy; however he was very sharp, and on one occasion spoke of Liang

Chi before all the courtiers as "that rowdy General." For this, Liang Chi found means to compass his death by poison, and forthwith set up the Emperor Huan Ti. His arrogance and despotic behaviour now became unbearable. He did not hasten to audience. He walked into the Emperor's presence girt with his sword and with his shoes on. He caused the Magistrate of Lo-yang to be thrown into prison and beaten to death. But he went too far in the case of an Imperial concubine whom he wished to appropriate as his daughter by means of a double murder; and with the Emperor's connivance he was surrounded in his house by an armed party. When however the doors were opened, he and his wife were found to have already taken their own lives.

Liang Hao 梁顥 (T. 太素). A.D. 913—1004. A native of 1244 須城 Hsü-ch'êng in Shantung, who graduated as *chin shih* in 981, when he was seventy-two years old, after a long life of repeated failures. His success however was somewhat damped by the fact that all his contemporaries had long since disappeared, leaving only sons and grandsons to welcome him home. He was appointed to various posts, and even suffered a term of banishment. Ultimately however he succeeded in gaining the entire confidence of the Emperor Chên Tsung, who employed him on difficult and delicate matters and loaded him with honours for the results which he achieved. He was a handsome and powerful man, somewhat too much of a Lothario in his youth, but always loyal to his friends. The *San Tzû Ching* makes him graduate at the age of 82.

Liang Hsi-yü 梁錫璵 (T. 確軒). 18th cent. A.D. A native 1245 of Shansi, who was a colleague of Wu Ting and was also a distinguished writer on classical literature.

Liang Hua-fêng 梁化鳳 (T. 岐山). Died A.D. 1671. After 1246 quelling a serious revolt in Shansi he was transferred as Colonel to Ningpo, where by connecting the islet of 平洋沙 P'ing-

yang-sha with the mainland, he deprived the pirates of a favourite haunt. In 1658 he repelled an attack by Koxinga, and in the following year utterly routed his expedition up the Yang-tsze at Chiang-ning in Kiangsu. Canonised as 敏壯.

- 1247 **Liang Hung** 梁鴻 (T. 伯鸞). 1st cent. A.D. A native of P'ing-ling in Shensi, and a poor scholar of the Later Han dynasty, who supported himself by keeping pigs. Having accidentally set fire to a neighbour's house he at once came forward as the delinquent, and handed over his pigs in part payment for the damage done working hard until the balance was also paid off. This made his name for him, and many well-to-do persons wished to have such a model man for a son-in-law. He refused all these offers; but when he found a lady who was fat and ugly and sallow, and who had remained unmarried until the age of thirty because she wanted "a husband like Liang Hung," he at once took her as his wife. This lady possessed great strength, and could lift a heavy stone mortar for pounding rice. She and Liang Hung passed their days in tilling and spinning, and their evenings in reciting poetry and playing on the lute. At meals she waited upon him; and not venturing to let her eyes rest too familiarly upon him, she used to carry in his rice-bowl on a level with her eyebrows. After a time he set out to travel, and while passing through the capital composed a poem named 五噫歌, which so enraged the Emperor Su Tsung, A.D. 76—89, that orders were given to arrest him. Changing his name to 運期耀 Yün-ch'i Yao (T. 候光) he fled with his wife to Shantung, and there found a refuge in the house of a wealthy man where he died.

- 1248 **Liang Kuo-chih** 梁國治 (T. 階平. H. 瑤峯 and 豐山). A.D. 1723—1787. A native of Kuei-chi in Chehkiang, who graduated as first *chin shih* in 1748 and served with distinction in the provinces until in 1773 he was called to the Grand Council.

From this time he was one of the counsellors of the Emperor Ch'ien Lung, and in 1785 became a Grand Secretary. Author of a collection of essays entitled 敬思堂文集. Canonised as 文定.

Liang Shih-chêng 梁詩正 (T. 養仲. H. 薊林). A.D. 1249 1707–1763. A distinguished official of the reign of Ch'ien Lung, who was chiefly employed in examination work. In 1762 he drew up, by Imperial command, a revised and enlarged account of the Western Lake at Hangchow. He became a Grand Secretary in the year of his death. Canonised as 文莊. See *Chang Chao*.

Liang Sung 梁竦 (T. 叔敬). Died A.D. 83. A distinguished 1250 scholar of the Han dynasty, who was a public teacher before he was twenty. He got into trouble in consequence of the political pasquinades issued by his brother Liang 松 Sung, and was banished. In 76 he was allowed to return to his home, where he shut himself up with his books, refusing many offers of official posts. The Emperor Chang Ti took two of his daughters as concubines, and the son of the younger was brought up by the Empress Tou as her own. i. e. as Heir Apparent. Upon this, the Liang family indulged their tongues rather too freely; and their words coming to the ears of the Empress, she began to fear for herself. She therefore put to death the two daughters of Liang Sung, causing himself and family to be arrested on a charge of treason and thrown into prison where he died. The matter was kept quite secret until the death of the Empress in 97, when it was brought to the knowledge of the Emperor Ho Ti, who canonised him as 親愍. He was the author of the 七序, a work of which Pan Ku said, "Confucius completed the *Spring and Autumn*, and rebellious Ministers and bad sons were afraid. Liang Sung wrote the *Ch'i Hsü*, and usurpers of rights and idle consumer were put to shame."

- 1251 **Lieh Yü-k'ou** 列禦寇. Commonly known as 列子 Lieh Tzū. An allegorical personage created by Chuang Tzū for purposes of illustration. The scholars of the Han dynasty mistook Chuang Tzū's creation for a real philosopher of the 4th cent. B.C., and some one of them even went so far as to produce an abstruse work which is still attributed to him by enthusiasts. His name does not occur among the biographical notices given by the historian Ssü-ma Ch'ien, who wrote as early as B.C. 100 and who paid special attention to illustrious men of preceding ages; while Chuang Tzū says "he could ride upon the wind and travel whithersoever he wished, staying away as long as fifteen days."
- 1252 **Lien Fan** 廉范 (T. 叔度). 1st cent. A.D. A Governor of Shu, the modern Ssüch'uan, under the Han dynasty. He removed the restrictions upon the use of fire or lights at night, and the grateful people declared through the medium of a popular song that whereas previously it had been difficult to get coats to their backs, they had now five pairs of trousers apiece.
- 1253 **Lien Hsi-hsien** 廉希憲 (T. 善甫). A.D. 1234-1280. A native of Outer Kansuh. He was a fine handsome youth, and when only eighteen attracted the attention of Kublai Khan who for his constant study of the Classics and history nicknamed him "Mencius." On the death of Mangu in 1259 he urged Kublai to take the throne, and that monarch appointed him Governor of Shensi and Ssüch'uan, a post which he filled with extraordinary success. At the age of twenty-nine he became a Minister of State and introduced many reforms. He mourned for his parents in the ancient orthodox manner, passing three whole days without tasting food or drink, and reducing himself to such a state of weakness that he vomited blood. He checked the growing power of the eunuchs, defended Shih T'ien-tsê from a charge of engrossing power, and reproved the Emperor with fearless courage. He stopped a proposal to make

pills of longevity, and upheld Confucianism against Taoism. After a period of retirement he became Governor of Peking, and towards the end of his life he was sent to Ching-chou in Hupeh. He returned in ill-health with an empty purse, and only his lute and his books as baggage; and in spite of the Imperial physicians, he shortly afterwards died. He was described by Bayan as a Minister among Ministers and a man among men. Canonised as 文正.

Lien P'o 廉頗. 3rd cent. B.C. A general of the Chao State, 1254 and colleague of the famous Minister Lin Hsiang-ju. Because the latter was ranked before him, he became jealous and showed his displeasure openly. But Lin took no notice of this, declaring that their joint efforts protected the Chao State from the wiles of the powerful Ch'in State, and that the public welfare was of more importance than private pique. And when he met Lien P'o's carriage, he took care to draw aside and allow him to pass, as though he were of superior rank. The result was that Lien P'o grew ashamed of his conduct, and went to Lin's house, carrying a birch rod with him and asking for punishment. The two then became fast friends. For his services against the armies of the Ch'in State, in which he played the part of a Fabius, declining to give battle and remaining within his entrenchments, and also for a great victory over the Yen State, Lien P'o was ennobled as Prince; but later on he was set aside, and fled in anger to the Wei State. Subsequently, when the Ch'ins attacked the Chao State, an attempt was made to recall him. He swallowed a peck of rice and ten pounds of meat, and vaulted lightly upon his horse, to show the messenger that he was still fit for work; but an enemy bribed the latter to report unfavourably, and he never again fought for Chao. He took service later on with the Ch'u State, and there died.

Lin-hai Wang. See Ch'ên Po-tsung.

- 1255 **Lin Hsi-chung** 林西仲. A native of 連浦 Lien-p'u in Fuhkien, who graduated as *chin shih* in the early part of the 17th cent. A.D. and soon won distinction as a profound though somewhat heterodox scholar. His edition of Chuang Tzū is a monument of critical acumen; and his 古文析義 a miscellaneous collection of extracts from ancient writers, with exegetical notes, is perhaps the best work of its kind. At the beginning of the present dynasty he became mixed up in some seditious movement for the restoration of the Mings, and is said to have been carried to Peking and beheaded.
- 1256 **Lin Hsiang-ju** 蘭相如. 3rd cent. B.C. A native of the Chao State, who rose to be Minister under Prince 惠文 Hui Wên. When the Prince of Ch'in wished to obtain the famous jewel of the Ho family (see *Pien Ho*), then in the possession of the Prince of Chao, he offered to give fifteen cities in exchange for it. Accordingly Lin was dispatched to his Court with the jewel, in order to complete the transfer. On his arrival he had cause to suspect the good faith of his host; and secretly sent back the jewel to his master, boldly remaining to brave the wrath of the Prince of Ch'in. The latter then led an expedition against the Chao State, and a meeting was arranged between the two Princes; but the vigilance of Lin, whom the Prince of Ch'in generously forgave, saved his master, who thereupon appointed him to be Prime Minister. See *Lien P'o*.
- 1257 **Lin Ling-su** 林靈素 11th and 12th cent. A.D. A native of Wênchow, who in early life was a candidate for the Buddhist priesthood. He behaved badly to his teachers, and finally gave up Buddhism and became a Taoist priest. Noted for his skill in the black art, he was brought in 1111 to the notice of the Emperor Hui Tsung who was then assembling professors of magic, and the title of 通真達靈先生 was conferred upon him. This was

shortly afterwards changed into 元妙先生. Great freedom was permitted to him, and the Emperor seemed as if unable to do him too much honour; the natural consequence being that he became arrogant and was generally disliked. In 1119 the capital was threatened by an inundation, and Lin received orders to check the flow of the water. Accompanied by a troop of followers he proceeded to mount the city wall, but was driven away by a mob of workmen armed with cudgels. The Emperor was very angry at this, though he knew the cause; and later on, when Lin had insulted the Heir Apparent by refusing to yield the road to his cortège, his Majesty was compelled to dismiss him from Court. The worship of 玉皇上帝, one of the persons in the Taoist Trinity, was instituted by him in 1116 under Imperial Edict.

Lin Pu 林逋 (T. 君復). A.D.? 965—1026. A native of 1258 Ch'ien-t'ang in Chehkiang, who flourished as a poet under the Sung dynasty. He retired from the world, and lived the life of a recluse on a hill near the Western Lake. There he amused himself by growing plum-trees and keeping cranes; never marrying, because, as he said, the former stood him in stead of a wife, the latter of children. He threw away his poems as fast as they were written, declaring that he did not care for fame with his contemporaries, still less with posterity. His friends however managed to preserve some 300 specimens. The Emperor Chên Tsung bestowed upon him a pension, and when he died he was buried in a grave he had prepared by the cottage where he had lived for so many years, with a copy of his last poem placed in the coffin beside him. Canonised as 和靖先生.

Lin Tsê-hsü 林則徐 (T. 元撫 and 少穆. H. 竣村 1259 老人). A.D. 1785—1850. A native of the 侯官 Hou-kuan District in Fukkien, who graduated as *chin shih* in 1811 and became a Censor. He rose through the usual provincial grades

until in 1837 he became Viceroy of Hu-Kuang. His stern repression of the opium traffic, because it drained the country of money, led to his appointment in 1838 as Imperial Commissioner to Kuangtung, the Government having finally decided to attempt to crush the trade. In 1839 he became Viceroy of the Two Kuang, but was recalled and disgraced on the declaration of war by Great Britain which followed upon his energetic though unjustifiable action in seizing and destroying foreign-owned opium to the value of some ten million dollars. He nevertheless remained in the province until the capture of the Bogue Forts by the British forces extinguished the last hopes of successful resistance in that quarter. He was then transferred in a subordinate capacity to the province of Chehkiang, being subsequently still further degraded and in 1843 sentenced to banishment to Ili. There he remained two years, employed in the reclamation of waste land at Kuchê, Aksu, Ush, Khoten, Kashgar, and Yarkand. At the end of 1845 he was appointed acting Viceroy of Shensi and Kansuh, and put down much disaffection which prevailed in those provinces. In 1846 he was Governor of Shensi, and in 1847 Viceroy of Yünnan and Kueichou, two provinces which had been disturbed for years past by feuds between the Chinese and Mahomedan inhabitants. His justice and mercy secured peace in that part of the empire, but sickness compelled him to give up his post. Appointed to be acting Governor of Kuangsi and Imperial Commissioner with supreme command over the troops operating against the T'ai-p'ing rebels, he died at Ch'ao-chou Fu while on his way. A bitter enemy of foreigners and uncompromisingly hostile to the extension of commercial facilities, he was a true patriot actuated only by a desire for his country's welfare. He even went so far as to indite a letter to the Queen of England, appealing to her on grounds of morality and justice to aid in putting a stop to the hated trade in opium. Canonised as 文忠.

Lin of Yung, Prince 永王璘. Born A.D. 678. A son of 1260
the Emperor Hsüan Tsung of the T'ang dynasty, by a concubine.
He lost his mother in early youth, and was brought up with the
Emperor Su Tsung. Studious and clever, he was extremely ill-
favoured and had a squint. On the revolt of An Lu-shan in 751
he was appointed Commissioner for the greater part of the empire
south of the Yang-tsze. He raised a vast army at Nanking, but
his head was turned and he began to harbour treasonable designs
on his own account. In 756 he broke into open rebellion. His
resistance however was of short duration. Overcome by the Imperialist
troops, he fled towards the Poyang lake where he was soon captured
and slain.

Ling of Chin, Duke 晉靈. 6th cent. B.C. Notorious for having 1261
slain his cook because a dish of bear's-paws had not been properly
cooked.

Ling Fên 靈氛. A famous soothsayer of antiquity, mentioned 1262
in the 離騷 *Li Sao* by Ch'ü Yüan

Ling-hu T'ao 令狐綯 (T. 子直). 9th cent. A.D. Graduating 1263
as *chin shih*, he entered the public service, and rose by 847 to be
a Doctor in the Han-lin College. He used often to be employed
late at night in the palace, advising his Majesty, who would send
him home in a sedan-chair, escorted by servants carrying torches
fixed in gilt handles carved to resemble lotus-leaves. He was
ennobled as Duke, and after an honourable career died at the age
of seventy-eight.

Ling-hu Tê-fên 令狐德芬. A.D. 583—666. A native of 1264
Hua-yüan in Shensi, who rose to high office under the founder
of the T'ang dynasty. At his suggestion the records of previous
dynasties were sought out and acquired, and he was specially
entrusted with the preparation of the *History of the Northern Chou
Dynasty*, A.D. 557—581. In 629 he was appointed to revise the

History of the Wei Dynasty, A.D. 386—550; and on completing the work he became Vice President of the Board of Rites, a post he regained in 650 after a chequered career in the interval. He was ultimately ennobled as Duke, and canonised as 憲.

1265 **Ling-hu Ts'ê** 令狐策. 4th cent. A.D. A graduate under the Chin dynasty, who dreamt that he was standing on ice and talking to some one down below. This was interpreted to mean that he would be a good marriage go-between, in which capacity he was afterwards employed. Hence the term 冰人 ice-man = go-between.

1266 **Ling Lun** 伶倫. One of the Assistants of the Yellow Emperor, and the reputed inventor of the art of music. He journeyed to the north of the K'un-lun mountains, west of Tocharia, and there obtained certain bamboos. These he cut into twelve tubes of varying lengths, and arranged a system under which each mouth corresponded with one tube, so that the dates of the seasons could be determined thereby.

Ling Ti. See **Liu Hung**.

1267 **Ling T'ing-k'an** 凌廷堪 (T. 次仲). A.D. 1755—1809. A native of Anhui, who went into trade at the age of twelve and remained thus employed until he was twenty-two. Meanwhile he had managed to pick up some education, and had taught himself how to write poetry by a close study of the T'ang poets. In 1790 he took his degree and became Officer of Education in Anhui. He was the author of essays and biographies, and also of a work on music; but he chiefly distinguished himself by his writings on the ethical value of ceremonial observances.

1268 **Ling Wang** 靈王. Feudal suzerain of the Chou dynasty from B.C. 571 to 544. He was said to have been born with a beard.

1269 **Liu An** 劉安. Died B.C. 122. Grandson of the founder of the Han dynasty, and Prince of Huai-nan. Commonly known as 淮南子 Huai-nan Tzū. Fond of books, his studies lay in the

direction of alchemistic research, on which subject and also on the discovery of the elixir of life he published several treatises. A collection of twenty-one essays still passes under his name; but the work has not yet been subjected to critical examination by a competent European scholar, and its genuineness is consequently doubtful. The Emperor Wu Ti held him in high esteem, and in A.D. 129 excused him from the ceremonies of vassalage; after which he seems to have mixed himself up in some treasonable conspiracy, with a view to secure succession to the throne. Wu Ti sent a Commissioner to punish him; but ere the latter could arrive, Huai-nan Tzū had perished by his own hand. Tradition, however, says that he positively discovered the elixir of immortality and that after drinking of it he rose up to heaven in broad daylight. Also, that he dropped the vessel which had contained this elixir into his courtyard, and that his dogs and poultry sipped up the dregs, and immediately sailed up to heaven after him!

Liu An-shih 劉安世 (T. 器之. H. 元城). A.D. 1048— 1270 1125. The son of a high official of the Sung dynasty, who graduated as *chin shih*, and then studied for some time under Ssü-ma Kuang. When the latter became Minister he gave Liu an appointment in the Historiography department; and at Ssü-ma Kuang's death in 1086, Liu was promoted to be Censor. He was persistent and outspoken in his remonstrances to the Emperor Chê Tsung, being urged on by his mother, who begged him not to be hindered from doing his duty by any consideration for herself. His behaviour in the Imperial presence, when sweat ran down the backs of the courtiers for very fear, caused him to be likened to a tiger, a phrase which had previously been used in reference to his great exemplar, Ssü-ma Kuang. As for himself, he declared that his sole ambition was to be regarded as "the perfect man of the period 1086—1094." After a stormy and somewhat chequered career, he

died in office at the ripe age of seventy-eight. Two years after his burial the China Tartars broke open his grave, and found that a lifelike expression still hovered around his features. They reverently closed his coffin again and departed, saying, "Truly this was a wonderful man!"

- 1271 **Liu Ao 劉鷺**. B.C. 46—5. Son of Liu Shih, whom he succeeded in B.C. 32 as tenth sovereign of the Han dynasty. He was grave and dignified in manner, well versed in literature ancient and modern, and ready to listen to the advice of his Ministers, but over-fond of wine and women. Canonised as **孝成皇帝**.
- 1272 **Liu Ch'an 劉禪** (T. 公嗣). A.D. 207—267. Son of the famous Liu Pei by his wife **甘夫人** the Lady Kan. As a child he was called **阿斗** O-tou, in consequence of a dream by his mother during pregnancy, in which she fancied that she swallowed the constellation known as the Northern Bushel. In the memorable rout after the battle of **長坡** Ch'ang-p'o, A.D. 208, when Liu Pei fled before the victorious troops of Ts'ao Ts'ao, O-tou was saved from falling into the hands of the enemy by the devotion of the trusty Chao Yün, who carried him safely from the field of battle. In A.D. 223 he succeeded to the throne of his father, but proved himself to be a weak-kneed ruler, incapable of taking any serious part in the government, and given over to sensual indulgence. After the death of Chu-ko Liang, all power fell into the hands of the palace eunuchs, and things went gradually from bad to worse until the successive victories of Têng Ai sealed the fate of the kingdom. When the victor was at his gates, Liu Ch'an arrayed himself in bonds, and placing himself in his chariot beside an empty coffin, pitifully surrendered. Têng Ai loosed his bonds, burnt the coffin, and sent him prisoner to Lo-yang, where he lived quietly with the title of Duke until his death. Known in history as **後主**.

Liu Ch'ang 劉鋹 or **Liu Chi-hsing 繼興**. Son of Liu Shéng, whom he succeeded in 958 as fourth and last ruler of the Southern Han State. He was only sixteen at his accession, and fell at once into the power of the eunuchs, who during his father's reign had already begun to monopolise the government. In 971 the armies of the House of Sung overran his kingdom: more than a hundred eunuchs were executed and he himself was taken to the capital, where he received the title of 恩赦侯 the Pardoned Marquis. 1273

Liu Ch'ang-yu 劉長佑. Died A.D. 1885. A native of Hunan, who graduated as *chin shih* in 1849. Rose to be Viceroy of Chihli in 1863, and was appointed Special Commissioner with full powers for the suppression of the Nien fei in that province and also in Shantung and Honan. In 1875 he was appointed Viceroy of Yünnan and Kueichou. In 1881 he applied for leave to retire, but was ordered to Peking. 1274

Liu Chao 劉肇. A.D. 80--106. Fourth son of Liu Ta, whom he succeeded in 89 as fourth Emperor of the Eastern Han dynasty. His mother, who was a concubine, was put to death by the Empress Tou (see *Liang Sung*); and he himself was brought up by the latter as if he had been her own child. His reign was troubled throughout by incursions of the Hsiung-nu, due in a great measure to his disgraceful treatment of Tou Hsien and to the latter's disappearance from the arena in which he had already gained so much renown. An embassy was sent however from Parthia to the Chinese Court, bearing tribute in the form of lions and 扶拔(?). Canonised as 孝和皇帝. 1275

Liu Ch'ê 劉徹. B.C. 156--87. Son of Liu Ch'i, whom he succeeded in 140 as sixth sovereign of the Han dynasty. He began his reign as an enthusiastic patron of literature. In 136 copper coins were cast, the forerunners of the present *cash*. In the same 1276

year the degree of 五經博士 Scholar in the Five Classics was instituted; and in 134 followed the degree of 孝廉 *hsiao lien*, which is equivalent to the modern *chū jen*. A proclamation was issued, calling for men of genius to present themselves at Court; in response to which the famous Tung-fang So appeared upon the scene. Li Kuang and Chang Ch'ien carried the Imperial arms into Central Asia, and the dreaded Hsiung-nu were for many years held in check upon the north-west frontier. In 130 the wild tribes of Yünnan were reduced to subjection. In 121 Ssü-ma Ch'ien reformed the calendar, and from this date accurate chronology may be almost said to begin. Great attention was paid to the improvement of music; and the important religious sacrifices to Heaven and Earth, known as 封禪 *fêng shan*, were established. Notwithstanding his enlightened policy, the Emperor was personally an ardent student of Taoist mysteries (see *Li Shao-chün*), and patronised the numerous quacks who pretended to have discovered the transmutation of metals and the elixir of life. His later years were embittered by the loss of his eldest son, whom he had wrongfully put to death at the instigation of his favourite concubine, the Lady Kou I. Canonised as 孝武皇帝, with the temple name of 世宗.

- 1277 Liu Chên 劉珍 *or* Liu Pao 寶 (T. 秋孫). Died A.D. 126. A native of 蔡陽 Ts'ai-yang in Honan. As a youth he was fond of study, and rose to high office under the Emperor An Ti of the Han dynasty. Author of the 誄頌連珠, a collection of elegies and odes, and also of the 釋名, a dictionary of terms with fanciful explanations. He was commonly known as 劉熙.
- 1278 Liu Ch'ên 劉晨 *or* Liu Lang 劉郎. 1st cent. A.D. A native of the 剡 Yen District in Kiangsu, who once wandered away with his friend 阮肇 Yüan Chao into the 天台 T'ien-t'ai hills to gather simples. There they fell in with two beautiful

girls, who gave them hemp-seed to eat; and after a stay of what appeared to them about six months, they returned home, to find that seven generations had passed away.

Liu Chêng 劉楨 (T. 公幹). 2nd and 3rd cent. A.D. A 1279 native of Tung-p'ing in Shantung, who flourished as a poet and military commander at the close of the Han dynasty. He rose to high office under the great Ts'ao Ts'ao, but was put to death for daring to cast his eye upon one of his master's concubines. Hence the phrase 有劉楨之癖 = to be amorously inclined. Is ranked as one of the Seven Scholars of the Chien-an period (see *Hsü Kan*).

Liu Ch'êng-chün 劉承鈞. Died A.D. 968. Second son of 1280 Liu Min, whom he succeeded in 955 as second ruler of the Northern Han State. He paid the penalty of his father's league with the Kitan Tartars. The latter practically controlled the administration all through his reign, and no steps could be taken without their sanction.

Liu Chi 劉幾. 11th cent. A.D. A scholar of the Sung dynasty, 1281 fond of using strange phraseology, which was much reprobated by the great Ou-yang Hsiu. When the latter was Grand Examiner, one of the candidates sent in a doggerel triplet, as follows:

The universe is in labour,
All things are produced,
And among them the Sage.

"This must be Liu Chi," cried Ou-yang, and ran a red-ink pen through the composition, adding these two lines:

The undergraduate jokes,
The examiner ploughs.

Later on, about the year 1060, Ou-yang was very much struck by the essay of a certain candidate, and placed him first on the

list. When the names were read out, he found that the first man was Liu Chi, who had changed his name to Liu 煇 Yün. The latter did not hold office very long. At his grandmother's death he retired into private life, and devoted himself to charitable enterprises, distributing allotments of land among his poorer clansmen and building huts for students who came from a distance to study under him. Author of the 東歸集.

- 1282 Liu Chi 劉基 (T. 伯溫). A.D. 1311—1375. A native of 青田 Ch'ing-t'ien in Chehkiang, by the name of which place he is sometimes known, who graduated as *chin shih* about 1330. He was a student of the Classics and also of astrology, but especially distinguished as a poet. He acted as secretary to the General in command against Fang Kuo-chên, and protested so loudly against the latter's pardon that he himself was forced to retire. Throwing in his lot with the forces which ultimately drove out the Mongols, he was admitted to intimacy by Chu Yüan-chang whom he aided in consolidating the power of the Mings, for which service he was ennobled as Earl. Gradually however he lost the confidence of the Emperor, who had hitherto always addressed him as 先生 Teacher; and he was poisoned, with Imperial connivance, by the new favourite, Hu Wei-yung, whose appointment had filled him with disgust. Canonised as 文成.

- 1283 Liu Chi 劉吉 (T. 祐之). Died A.D. 1493. Graduating as *chin shih* in 1448, he served in the Han-lin College and in 1465 edited the biographical record of the Emperor Ying Tsung, rising by 1475 to be a Grand Secretary. He and his colleagues, Wan An and 劉珏 Liu Yü, did nothing to check the vagaries of Hsien Tsung; and they were contemptuously nicknamed 紙糊三閣老 the Three Paper-and-Paste Ministers, from their sticking so closely to office. He alone of the old Ministers retained office on the accession of Hsiao Tsung in 1488. His efforts to bribe the

Censors with promotions having failed, he set to work, aided by a eunuch, to persecute them. In 1492, having lost the Emperor's favour, he was ordered to retire. His impassive endurance of attacks earned him the sobriquet of 劉縣花 "Cotton-wool Liu." He proposed that only three attempts to obtain the *chü jen* degree should be allowed. Canonised as 文穆.

Liu Ch'i 劉啓. Died B.C. 140. Son of Liu Hêng, whom he succeeded in B.C. 156 as fifth sovereign of the Han dynasty. Throughout the reign the Hsiung-nu were constantly giving trouble, making treaties of peace only to break them. In 152 an Imperial Princess was sent as wife to their Khan. Canonised as 孝景皇帝.

Liu Chi-yüan 劉繼元. Died A.D. 991. Son of a daughter of Liu Min, by a man named 何 Ho, and adopted son of Liu Ch'êng-chün, who had also adopted and named as his successor another son of the same lady by a former husband named 薛 Hsieh. The rightful Heir Apparent, known as 劉繼恩 Liu Chi-ên, was murdered after a grand banquet which he had just given to the grandees of the Court, and Liu Chi-yüan was raised to the throne. In 979 he submitted to the House of Sung, and received the title of 彭城公.

Liu Chien 劉健 (T. 希賢). A.D. 1434—1527. A pupil of Hsieh Hsüan, who graduated as *chin shih* in 1460 and rose in 1491 to be President of the Board of Rites. In 1498 he succeeded Hsü P'u as Prime Minister, and laboured to check abuses and to rouse the Emperor to a sense of his duty by dwelling on the military weakness of the country. On the completion of the *Institutes of the Ming Dynasty* he became President of the Board of Civil Office; and at last in 1504 the Emperor, freed from the superstitious Dowagers, set about reforming the administration. On his death-bed the sovereign thanked Liu and his colleagues 李東陽 Li

Tung-yang and 謝遷 Hsieh Ch'ien, charging them to train up his successor to govern well. The three Regents at once set about the reforms to which their late master had assented; but the young Emperor Wu Tsung fell quickly under the sway of the eunuch Liu Chin who encouraged him to take his fill of pleasure, and the Regents' remonstrances were left unanswered until at last the Emperor promised to send the eunuchs to Nanking. This intention was however revealed by 焦代 Chiao Tai, the unworthy successor of Ma Wên-shêng, and by tears and entreaties the Emperor was induced to retain them. They engrossed all power, and in 1507 published a list of 53 traitors, headed by the ex-Regents Liu Chien and Li Tung-yang. Two years later Liu Chien was cashiered, and his property confiscated. His honours were restored on the execution of Liu Chin in 1510. In 1522 the new Emperor Shih Tsung sent to ask after his health, comparing him with Ssu-ma Kuang and Wên Yen-po. Canonised as 文靖.

1287 Liu Chih 劉志. A.D. 133-168, Great grandson of Liu Ta. He was placed on the throne by Liang Chi in 147 as tenth Emperor of the Eastern Han dynasty. The early part of his reign was troubled by intrigue and conspiracy, and several eminent men were put to death (see *Li Ku*). Floods, famine, and pestilence, coupled with frequent Tartar raids, vexed the last years of a reign which was neither happy nor prosperous. In 158 an embassy from India reached the Chinese Court. Canonised as 孝桓皇帝.

1288 Liu Chih-yüan 劉知遠. Died A.D. 948. A poor orphan, of a tribe of Turkic Tartars, who distinguished himself as a soldier under the Later T'ang and Chin dynasties. When the Kitans took Pien-chou, he was Governor of Ho-tung (modern Shansi); and he immediately collected an army, and by harassing their rear ultimately forced them to retreat. Raised by his soldiers to the vacant throne,

he changed his name to 嵩 Sung, and in 947 proclaimed himself first Emperor of the Later Han dynasty. Before his death he finished a victorious campaign against the Kitans (see *Tu Chung-wei*). Canonised as 高祖. He was succeeded by his son Liu 承祐 Ch'êng-yu, known in history as 隱帝; but the latter turned out to be a sensualist and was assassinated in 950 by his own officers, thus bringing the dynasty to an end.

Liu Chin 劉瑾. Died A.D. 1510. A native of 興平 Hsing- 1289 p'ing in Shensi, whose real surname was 談 T'an. He made himself a eunuch in early life; and after narrowly escaping the punishment of death for falsely borrowing the name Liu, he ingratiated himself with the Emperor Wu Tsung of the Ming dynasty, and rose to be the virtual head of the government. All State documents were first submitted to him, and he decided the gravest matters without even reference to the Emperor. He and seven of his intimate colleagues were so much dreaded that they were known as the Eight Tigers. At length a strong cabal was formed against him (see *Yang I-ch'ing*), and he was ordered into banishment by the unwilling Emperor. The latter however proceeded to make a personal search in Liu's house, and on discovering a number of false seals and tallies, besides various articles of wearing-apparel forbidden to subjects, and the fan he constantly used, which was found to contain two sharp daggers, his Majesty caused him to be executed forthwith.

Liu Chin-t'ang 劉錦棠. A.D. 1849—1894. A purchase licentiate 1290 of Hunan, who joined his uncle's camp in Kansuh in 1870 and by 1880 had fought his way up to the post of Assistant Administrator of the New Dominion. Brave, adventurous, and of indomitable will, he was a great favourite with Tso Tsung-t'ang, for whom he crushed Yakoob Beg by his dashing advance against Urumtsi, Turfan, Guchen, Aksu, Ush, and Kashgar in 1876—78. In October

1881 he was appointed Imperial Envoy and Military Comptroller of Kashgaria, and three years later became Governor of the New Dominion and afterwards of Kansuh also. He retired in mourning in 1888, and died on his way to Peking to take up the command of the forces in Korea. When appointed to be Governor, he could hardly read an ordinary letter; but by dint of application, in two years' time he could write his own dispatches and memorials fairly well. In 1878 he was ennobled as Baron and received the title of *baturu*, and in 1890 he was made a Senior Guardian of the Heir Apparent.

1291 Liu Ch'üan-chih 劉權之 (T. 德興. H. 雲房). A.D. 1738—1818. A native of Ch'ang-sha in Hunan. He graduated as *chin shih* in 1760, and in 1804 was an Assistant Grand Secretary. He was reduced to be a Han-lin graduate for recommending the son-in-law of his patron Chi Yün; but six years later he had regained his former position, and was a Grand Secretary from 1811 to 1813, when he retired on half-pay. Canonised as 文恪.

1292 Liu Chuang 劉莊. A.D. 29—76. Fourth son of Lu Hsiu, whom he succeeded in 25 as second Emperor of the Eastern Han dynasty. He was a promising boy, and at ten years of age was well read in the *Spring and Autumn Annals*. His reign was especially remarkable for the introduction into China of the Buddhist religion. In A.D. 61 the Emperor, in consequence of a dream in which a foreign god appeared to him, sent a mission into India. The mission, which consisted of eighteen men, returned in 67, accompanied by Kashiapmadanga, who translated the *Sûtra of Forty-two Sections* and died at Lo-yang. Other warlike and diplomatic missions were dispatched during the reign to Turkestan, with a view to hold in check the troublesome Hsiung-nu (see *Tou Ku* and *Pan Ch'ao*). Canonised as 顯宗孝明皇帝.

1293 Liu Chuang 柳莊 (T. 思敬). A distinguished literary man

and official of the 6th cent. A.D., sometimes confused with Yüan Kung the physiognomist, whose style was 柳莊, the phrase 思敬之業 being wrongly applied to fortune-telling. He rose to high office under the first Emperor of the Sui dynasty, and was pronounced by Su Wei to be the only Kiangnan man who was at once a scholar and a man of business. He fell into disfavour by opposing an illegal sentence of death imposed for carelessness in preparing the Emperor's medicine, but was afterwards made Governor of Jao-chou in Kiangsi, where he died.

Liu Chun 劉準 (T. 仲謨). A.D. 466—479. Third son of 1294 Liu 彧 Yü. He succeeded Liu 昱 Yü in 477 as eighth and last Emperor of the Sung dynasty. He was set up by Hsiao Tao-ch'êng, who was obliged to quell a rising against him headed by two of his co-Regents in 477. Hsiao deposed him in 479, and slaying him and all his relatives, founded the Ch'i dynasty. Canonised as 順帝.

Liu Chün 劉駿 (T. 休隆). A.D. 426—464. Third son of 1295 Liu I-lung, whom he succeeded in 453 as fourth Emperor of the Liu Sung dynasty. Clever and brave, he was also haughty and overbearing and addicted to drink and pleasure. He wasted vast sums on building palaces, and placed great power in the hands of unworthy favourites. Canonised as 世祖孝武帝. See *Liu Shao*.

Liu Chung-ying 柳仲郢 (T. 諡蒙). Died A.D. 864. An 1296 official under the T'ang dynasty. He was the nephew of Liu Kung-ch'üan; and after his father's death he showed to the latter all the respect due to a parent, even dismounting from his horse when he met him in the streets. In youth, his mother used to keep him awake at night for purposes of study by giving him pills made of bear's-gall and gentian. Graduating as *chin shih* in 820, he rose to be a Censor and Governor of Honan. On his

retirement in 858, as President of the Board of Punishments, he devoted himself to copying out the Classics and dynastic histories, a task which he accomplished without a single ill-written character.

1297 Liu Fu-ling 劉弗陵. B.C. 94—73. Youngest son of Liu Ch'ê, whom he succeeded in B.C. 86 as seventh sovereign of the Han dynasty. He was the son of the Lady Kou I, who instigated the murder of the Heir Apparent and afterwards suffered death for her crime, and he was left by his father under the guardianship of Ho Kuang and Chin Mi-ti. The wise statesmanship of the former relieved the people from burdensome taxation and other grievances; peace was made with the Hsiung-nu, and the country in general was prosperous. Canonised as **孝昭皇帝**.

1298 Liu Hêng 劉恒. Died B.C. 157. Son of Liu Pang by a concubine, and younger brother of Liu Ying. He succeeded in B.C. 180 as fourth sovereign of the Han dynasty. He had been made Prince of Tai by his father, and during the reign of Lü Hou he lived quietly in retirement. At the death of the latter, her family attempted a *coup d'état*; but the Liu family were too strong for them, and Liu Hêng was placed upon the throne. He ruled well and wisely for over twenty years; and although his reign was much troubled by the growing power of the Hsiung-nu, he left the country in a fair state of prosperity. He built no palaces and laid out no parks, in order that his subjects might not be oppressed by taxation. With his dying breath he asked that the people might not be forced to observe the inconvenient ceremonies of national mourning, but be allowed to marry and give in marriage as usual, not wasting too much energy on such an unworthy creature as himself. He is one of the 24 examples of filial piety, having waited on his sick mother for three years with exemplary patience and without either leaving her room or changing his clothes. Canonised as **孝文皇帝**, with the temple name of **太宗**.

